

TWO *Bound*
LETTERS

To a very eminent and learned

GENTLEMAN,

Attempting to SUBVERT the

DOCTRINE

OF THE

ARIANS. *K*

BEING

Animadversions on a very famous ARIAN
MANUSCRIPT---wrote by him, some
Years since, in *India*.

By a Country Gentleman.

The THIRD EDITION.

Christ, before he was incarnate, was in his Father, as the Word is in the thought, which is as soon begotten as the thought is; but before the lips are unclosed, it cannot be called a word. Thus the Word was with God, from all beginning, as antient as God, but never declared to us, until manifested, by unclosing his Lips, speaking to us, by this incarnate way, &c. Vide Streat's Dividing the Hoof, p. 147.

L O N D O N:

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T H E
P R E F A C E.

ABOUT a year since, the author of these letters, and the learned Gentleman to whom they were address'd, being occasionally in conversation, arguments arose, concerning the Arian Scheme: and the author, for several good reasons——declining to enter into the controversy, was pleasantly told by him, that his unwillingness proceeded from a consciousness of the badness of his cause, which, indeed, was the only reflection that could have roused him, or provoked him, to engage at all in this debate; not being willing to enter the lists, with a Gentleman, to whom he stood greatly oblig'd. But since he was so press'd, he desir'd leave to do it by letter, and to that end, prayed that Gentleman, to pleasure him with the perusal of that manuscript of his, so often referr'd to, and quoted in the first letter: and which had been so much talked of in the world amongst men, engaged in this controversy; and he readily complying, the author, after some considerable time (in answer to it) sent him the first of these letters, which after he had kept near two months, he return'd (according to the author's request, because

he had no copy of it) with a very short letter, which did not contain an answer to any one of the author's arguments, but instead thereof, a pamphlet came with it, bearing the name of one Chubb, for its author. However, in the letter (as short as it was) was this astonishing paragraph, (viz.)
 " According to my ideas of the terms of * your
 " proposition, if that proposition could be fairly
 " prov'd to be the doctrine of Christianity, I
 " should firmly believe the whole new Testa-
 " ment to be an imposture, and reject it as
 " such, because that proposition directly over-
 " throws the first principle of natural religion,
 " that there is but one God."

Upon this (in some small time) the author sent him the second letter, which he caused a sort of answer to be wrote to by another hand, himself being then very much indisposed: but the author not having leave, from some that have most power to grant it, to publish either his letter, or that wrote by a friend (both which had nothing satisfactory in them) the reader will pardon their not seeing the light.

As to these letters, they were not design'd for the press; the author was far enough from such a thought; but they having been perused by diverse Gentlemen, that were call'd good judges in this controversy, the author has been prevail'd on, by their importunity, to do violence to his inclinations, and suffer them to come abroad; in both

* That Jesus Christ is God by nature, of the same essence with the Father.

which

which letters he has aimed more at truth, and conviction, than order or rules of disputation, they never being wrote over but once, and that too, in a plain, unaffected stile; yet it is hoped that the arguments are conclusive, and that the principal heads of this ingenious Gentleman's manuscript, are herein so fully answer'd, that if the Scriptures here quoted, and the reasonings from thence deduced, are not sufficient to convince gain-sayers, the author shall despair of ever doing it, and therefore resolves to make no farther attempt; for which reason, he desires the favour, of all those, that are fond of engaging in controversies, that they do not trouble themselves to answer what is here advanced, for he does not design to reply to any thing they may object: for disputes are endless, and not his province, having neither inclination, nor leisure, for such matters. Therefore, if notwithstanding any are so troublesome as to answer hereto, in hopes to provoke him to write in his own defence, he hereby assures them, it will be labour lost, for that he shall, like Gallio (in another case) care for none of these things, however they may triumph, and please themselves, with an imaginary conquest over him.

And whereas, diverse texts, quoted in these letters, are very often repeated, the Reader is desir'd to observe, that it is done under several heads, and for different purposes; and they were not design'd for publick view, but only familiar epistles from one friend to another; and the author was so indifferent about their being printed, that he did not think fit to new model them, or write them

them over a second time, hoping that truth, without much art, to set it off, will carry its own evidence, amongst those that seek it in sincerity.

There have been many schemes advanced, to demonstrate the doctrine of the Trinity; and the author is not without obligations to some of them. Yet alas! who is sufficient for these things? or who can comprehend Infinity? it is sufficient for us to find in the sacred records, that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these Three are One—that Christ and the Father are One—that the Word was with God, and was God, and was united to flesh, and dwelt amongst us, without enquiring, how it could be? or being able to comprehend the modus of it, any more than we need to enquire how God made the world—When we read, that he created the heavens and the earth, or how our blessed Saviour multiplied the loaves and the fishes; which if the Almighty had seen necessary for us to understand, he would have revealed it to us; but as he has not, why should we strive to vie with our Maker? or attempt the knowledge of those things that are unsearchable, and past finding out? secret things belong to God only, especially those relating to his essence. St. Paul, that glorious Apostle of the Gentiles, as he laboured more abundantly than all the Apostles, so his writings more abound, with expressions of our Saviour's Divinity, as may be seen in the second letter of this treatise; where it will appear, that in no less than twelve epistles, he strenuously pleads for it: in which
epistles,

epistles, St. Peter says, are some things hard to be understood, which some that are unlearned and unstable, wrest to their own destruction, 2 Pet. iii. 16. Now, why may not St. Peter here have an eye to those many texts in St. Paul's epistles, that speak of our Saviour's Divinity? there seems to be but three things in these epistles, that may be call'd hard to be understood, or hard to be believed, by those that are unlearned, in the wisdom that is from above, and unstable, or wavering in their opinion, of what is revealed in the Scriptures; and they are these, (viz.) (1.) The doctrine of election. (2.) Salvation by faith in Jesus Christ, without works: and (3.) The Deity of the Son of God. These things are hard to be understood, or comprehended, by the wise men of this world, especially the latter; so that they wrest them to their own destruction, as (the Apostle says, in the same text,) they do the other Scriptures also.——They wrest them! pray what is it to wrest the Scriptures, but to go from their plain and literal meaning, to force them to speak, directly contrary to what is express'd in the text? for to believe the Scriptures, as they plainly speak, can with no sense, be said to wrest them: but he wrests them, that forces a meaning from them, contrary, not only to their universal analogy, and agreement, one with another, but contrary to the very letter, and evident meaning of every text there, that does not square with some darling notion, or philosophical scheme. If I say, as the text plainly does, In the beginning---the Word was God, I do not wrest that text.

text. But if I say, In the beginning---the Word was [A] God, as the Arians do, I wrest it most abominably, and so of the rest.

Now if the Scriptures are the Word of God, and we are to believe our senses, when we read them; and if we are to understand them, according to what they evidently declare; and as one part bears witness to another, and as one would understand any other plain writing, then certainly the Arians are in a very dangerous mistake: and we ought to beware of their Leaven, and shun their errors, but yet carry it with christian compassion towards them, calling for the Word to convince them, but not for the sword to destroy them. Fire and faggot, fines and imprisonments, are the engines of Hell and Rome, but tend nothing to convince any one of the truth, as it is in Jesus, who never suffer'd the least injury to be done to any that rejected his doctrine, except the Gadarens, who preferr'd their hogs to heaven; and therefore, he justly suffered the Devil to take possession of them, but did no harm to these vile wretches themselves, notwithstanding they were the only profligates, that ever petitioned him to depart out of their coasts, where we do not find, that he ever return'd any more, and that was punishment sufficient.

As to the manuscript, which these letters are an answer to, perhaps the reader may wonder why it was never printed, but that being none of the author's concern, he hopes his silence therein may be excused: and as to the Gentleman, that these letters are address'd to, he was, in truth, a
man

man of great ingenuity, learning, humanity, charity, and good sense; but was so particularly eminent, for his Arian sentiments (which he was far from endeavouring to conceal) that had the author leave, and was he so inclin'd, it would be altogether needless to publish his name.---

The author is not one of those that damn to hell, all that differ from him in this point, yet would not be one with them, nor choose to take his lot amongst them. If others deny the Deity, satisfaction and imputed righteousness of Christ, he pities them, but would not hurt them, was it in his power; and whilst they are degrading and lessening the person of the common Saviour, he knows, that there is no salvation in any other, and firmly believes, that Jesus Christ is GOD, of the same nature or essence with the Father,---and that the Father, Son, and holy Spirit, are one God, blessed for evermore, in, thro', and by whom, he hopes for eternal life, not of merit, but of grace, for the sake of Jesus Christ only.---

And, lastly, as there cannot properly be a Son, unless he be of the same nature with his Father (as is observed in these sheets) so the author desires it may be observ'd, that very often in the new Testament, God is called GOD THE FATHER. And what can this be for, but to inform us, that there is GOD THE SON also? for if there is a God the Father, it necessarily infers, that he has a Son, that is God also; or the epithet Father, is impertinent and superfluous; and altho' Jesus Christ is not directly call'd God the Son, yet he is frequently call'd the Son of God, and God's

own Son, which could not be true, if he was not of the same nature or essence of God THE FATHER; and if he was not, it would be as equally improper to say the Son of God, as to say God THE FATHER.

Now, if the Son had frequently been call'd God the Son, altho' the Father had not at all been called God the Father, but only, emphatically the Father; yet it is past all doubt, that every one would have readily own'd him to be however God the Father; of the same essence with God the Son; then surely there is the same reason to believe the Son, to be of the same nature with the Father, altho' the Father only, is called God the Father, and the Son, only, the Son of God: It being undeniable, that if there is God the Father, there must be God the Son, or he must be a Father, without a Son, which would be an absurdity.

T W O
L E T T E R S

To a very eminent and learned
GENTLEMAN, &c.

L E T T E R I.

S I R,

ALTHO' disputes are not my option, or delight, as well upon the account of my own insufficiency, as my natural disposition to peace, and want of leisure for such matters ; yet having so eminent and learned an opponent, who has invited me out to the combat, and, *which is more than all*, it is in defence of my Saviour, who, I hope, is now pleading my cause at his Father's right hand ; I believe I have a clear call to give a reason of my faith, and to contend for *that*, which I am satisfied, was once deliver'd to the Saints, for an important truth ; and it is no trifling matter, which we may, or may not believe, at pleasure, but a thing of exceeding great concern, no less than that which the honour of Jesus Christ, and the everlasting happiness of our souls, depend on.

In prosecuting my design, I purpose all the brevity that is consistent with the truths I defend, and therefore shall only quote *part* of those texts which I might justly bring to prove my point, and only *such* as may do it beyond doubt, if men are not obstinately blind. I shall not take your method in discoursing on this subject, believing my self at liberty to follow my own, hoping however, to offer what may be a full reply to your manuscript, either in a direct answer to the principal heads of your discourse, or what shall be equivalent to it, beseeching you to hear me patiently, and to read this as I have done yours, over and over, and, not without good reason, call it *weak, and mean*. But to be as short as I can, the proposition which I shall lay down, and undertake to prove, in opposition to you, is this, (*viz.*)

That Jesus Christ is God by nature, of the same essence with the Father.

Now this being a matter, not of speculation, or doubtful disputation, but *faith*; not of natural religion, but of revelation, the *test* by which we must try the truth of the proposition, is the BIBLE, by whose alone authority, I desire to stand or fall, and by which, both your proposition and mine, will be tried at the great day, and be found either to be as gold, or else as chaff, hay, and stubble; and whoever is in the wrong, the error is so dangerous, that if he is saved, it must be so as by *fire*, but certainly his works shall be burnt up, 1 Cor. iii. 12, &c.

The case being thus, that the Scriptures are to decide the controversy, I shall discard all logical distinctions, and sophistical reasoning, and yet shall endeavour to shew, that my proposition is not contrary to reason, although, perhaps, *above it*. But when we discourse of a God manifest in the flesh, not reason, but revelation is to be consulted; not fancy, but faith is to be our conductor; not syllogisms, but sacred writ
is

is to be our proof. I shall not, nor is it my business, to defend *all* the expressions in the three Creeds, which you find so much fault with; yet as to the words Trinity, Unity, Substance, Person, Begotten, &c. as some of them are Scripture-phrases, and the rest deducible from thence, I see no reason to quarrel with them. We must make use of some words or other to express our conceptions, or ideas, of things by; and if for want of fitter words, we are forced to express our conceptions of the Deity, by words not to be found in the Scriptures, the truth contended for, is not the less *a truth*, so long as the matter in dispute is found there; and if our reason cannot comprehend these things, let us not however, say with *Nicodemus*, *John* iii. 9. *How can these things be?* he could not comprehend the new birth, altho' a master in *Israel*, and how then should we comprehend the *modus* of the subsistence in the Deity? for we are but of yesterday, and comparatively *know nothing at all*; how then should we define him that inhabits eternity?—Beware, lest any man spoil you thro' philosophy, after the rudiments of the world, and not after Christ, in whom dwells the *fulness* of the Godhead bodily, *Col.* ii. 8, 9. altho' we cannot conceive of the manner *how*; but more than the fullness of the Godhead, *the Father cannot have*.

St. Paul, although brought up at the feet of *Gamaliel*, yet when he preached Christ, came not with the wisdom of words, *lest the cross of Christ should be made of none effect*, *1 Cor.* i. 17. He preached the doctrine of the cross with great simplicity and plainness, and calls out as it were in a rapture, *Where is the wise, where is the Scribe? where is the Disputer of this world? hath not God made foolish the wisdom of this world? for after that, in the wisdom of God, the world by wisdom knew not God; it pleased God, by the foolishness of preaching, to save them that believe*, v. 20, 21, 22, 23. A crucified Saviour did not square

with the wisdom of the *Greeks*, for they were in a natural state ; and these things are spiritually discerned, 1 *Cor.* ii. 24. therefore foolishness *to them*.

Our faith, as Christians, does not stand in the wisdom of men, but in the power of God, 1 *Cor.* ii. 5, 7. *The wisdom of God in a mystery*, the great mystery of godliness, *God manifest in the flesh*, 1 *Tim.* iii. 16. a mystery that was hid from ages and generations, and it never could enter into the heart of man to conceive any such thing, if God had not revealed it to us by his holy Spirit in the Scriptures, where, if we find some things which *puzzle* our reason, there is nothing however too hard for our *faith*, if we do not affect to be wise above what is written, and so wrest them to serve our own purposes.

But the reason why those in the *Arian* scheme are mistaken in the interpretation of those texts, which speak of our blessed Saviour's Deity, I take to be their not rightly distinguishing what is the mind of the Spirit, when Christ is sometimes spoke of as God, *one with the Father*, sometimes as God-Man, *the Mediator*, and at other times, as *meer-man*, in the last of which they generally triumph, as if *that* bespoke him to be *nothing more*.

But before I proceed to the proof of my proposition, I shall shew that there is no impossibility in the thing, nor absurdity in the assertion, although, without revelation, we could never have known it ; for every thing that is *possible* to be, is not taught us by the light of nature, as shall be by and by evinced ; therefore don't let us think it *incredible*, because it is not taught in nature's school, for many things, altho' not contrary to nature, are not however to be found *there*, and the whole scheme of redemption is *particularly* above it—and not discernible by the light of it.

And now to shew that there is no impossibility that Jesus Christ should be God by nature, I shall lay down
down

down these two propositions, as irrefragable truths, viz.

(1.) That the Divine Essence, is not to be comprehended by any meer Creature.

(2.) That we daily experience many things to be *realities* which we cannot comprehend, although acknowledged by us all to be certain truths, and we readily believe them.

And first, could a creature comprehend the Deity, so as to account for the *modus* of its subsistence, it would cease to be a creature, and be a God; for to suppose such a faculty of comprehension, is the most *barefaced absurdity*, and the first born of impossibilities; for what can be greater, than to attempt to do *that*, which his very being makes him incapable of, and his original constitution, renders impossible?—for the term *Creature*, and the idea of such a being, naturally infer imperfection; and whatever is so, is incapable to comprehend what is perfect, as the Deity is, and does not consist of parts, or is subject to passions, without which it cannot be defined.

Can that which is *created* comprehend the *Creator*? can the *Potter* be comprehended by the *clay*? shall we, because we know *something*, (and that *something*, so very lamely, that we have no cause to boast) fancy we can define our Maker? shall we, because God has given us reason, pry into that Being, that is only the object of our faith and adoration? *Canst thou by searching find out God? canst thou find out the Almighty to perfection?—NO!—it is high as heaven, what canst thou do?—deeper than hell, what canst thou know?—the measure thereof is longer than the earth, and broader than the sea, Job. xi. 7, 8, 9.* that is, the thing is wholly impossible. So again, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit, John iii. 8.* So that if we cannot comprehend the course of the wind, nor the manner

ner of the operation of the Spirit of God upon the soul of man in regeneration ; how should we comprehend his existence, that gathers the wind in his fist, and sends forth that Spirit that alone can renovate the soul ? turn it from darkness to light, and from the power of Satan to the living God ?

He that gave us reason, gave us also the revelation of his will ; and we may be sure that this revelation is according to truth, and for that very reason is to be believed, and not quarrelled with, *meerly* because our depraved reason will not assent to it. God did not endow us with rational faculties, to comprehend his essence, nor with understanding to censure his revealed will. Men of corrupt minds, may deny the plain meaning of *one text*, and the translation of *another* ; may say *this text* is capable of another sense, and *that* was foisted into the sacred Canon : *this* was not found in such an ancient copy, and the *other* was doubted of, by such a primitive writer, &c. until they dispute every part of the Bible out of doors, and themselves out of Christianity ; and if the foundations be destroyed, what will the righteous do ? *Psalms* xi. 3.

That because there can be no more Gods but *one*, and because the Lord our God is *one Lord*, there should not be three persons subsisting in that unity, because our finite understandings cannot comprehend that *incomprehensible* mystery, is not only to exalt our reason beyond our commission, but to contradict the revelation God has given us of himself, unless we have not leave to judge of the plainest expressions. If we meet with some expressions that we cannot comprehend, we should, in a sense of our own nothingness *adore* and *believe*, if we take the Scriptures to be the word of God ; and if we do not, we are no Christians, for those are they which testify of Christ, *John* v. 39. and which are able to make us wise unto salvation, thro' faith that is in him, 2 *Tim.*

Tim. iii. 15. but if instead of humbly submitting *to*, and receiving them as our *guide*, we call them in question, or pervert their meaning, according to the caprice of our reason, we judge *that*, which should be our *rule*.

But to bring the matter a little nearer ; we believe that the Almighty is a self-existing, eternal-being, without beginning, from all eternity GOD. Now I desire any man to explain, if he can, how any being should never begin to be ?——yet we know and believe, that the Almighty is *such* a being : and why then may not the doctrine of the Trinity be as true ? which I am sure is not *more* incomprehensible ; which mystery although you are pleased to put it upon a level with *transubstantiation*, in p. 51. of your book, yet if you would be so good, as with an unprejudiced mind, to read the Scriptures, you would find, the *mystery of the Trinity* in unity, a *mystery of godliness*, and the other a *mystery of iniquity* ; the one is only the *modus* of three persons subsisting in the unity of the Godhead ; and the *other* is a God made by a creature, which is downright nonsense, as well as blasphemy, and is very near of kin to that *Arian* position, that a creature can create principalities, angels, and worlds. If this be not *grammatical Nonsense*, nothing is, and widely different from the other, unless it be the same thing to name God *manifest in the flesh*, and a *God of bread*, made, or imagined to be so by the *hocus pocus* of a priest.

Again, there are diverse *arcana imperii* of the Deity, which are above our comprehensions and conceptions, as well as the Trinity, which however we firmly believe, and are *sure* that they are as true as *that*. But men seem to oppose *that* out of meer enmity, and *will not* believe it, *because they will not*, although they will make no scruple to digest other things, as hard to be be-
C
lieved

lieved as that, and which they can no more account for, although all of them, *mysterious excellencies* of the divine nature ; as, that the *divine essence* and attributes, are the same, without any composition ; yet his infinite wisdom and power are, to our apprehension, distinct, and his *mercy* and *justice*, in some manner *opposite*. That he is *entire* in all places, yet not terminated in any ; that he is above the heavens, and beneath the earth, yet hath no relation of high or low, distant or near ; that he penetrates all substances, yet is mixed with none ; that he understands, and yet receives no *ideas* within himself ; that he wills, yet hath no motion that carries him out of himself ; that *in him*, time hath no succession ; that which is past *is not gone*, and that which is future is *not to come* ; that he loves without passion, is angry without disturbance, and repents without change : these perfections are essential to the Deity, and *necessary* for us to believe, *though not essential for us to understand* ; our business is not to dispute with our Maker, but to obey his commands, and to believe what he has revealed of himself in his word. Now if we cannot comprehend these mysteries (*and they would cease to be so if we could* ;) I say, if we cannot comprehend them, and yet cannot help giving our assent to the truth of them, why not as well believe the Deity of Jesus Christ, and the doctrine of the Trinity ? and why may they not be equally true, being full as plainly revealed as *those* ? as I hope to make appear before I conclude, without torturing the text, or straining the words to make it out : and had not the Lord Jesus been essentially God, can we suppose that the *Almighty* would have suffered such *pompous*, but plain expressions in the Scriptures concerning him, without any rebuke ? which have all along led most Christian Churches into the faith of it ? which if not true,

God

God has scarcely ever had a *true Church* in the world, since Jesus Christ first publish'd his Gospel in it : but all Christians are *idolaters* ; and we are informed by one that had it from Jesus Christ himself, that *none such* shall inherit the kingdom of God, 1 Cor. vi. 9, 10. and then, where is the care that God takes of his Church ; and what is become of Christ's promise, *that the gates of hell shall never prevail against it ? or that he will be with it to the end of the world ?*

But I beg leave to observe, that as on the one hand, *if Christ be not God*, those that worship him (*as such*) are *idolaters*, as you well observe in your book, p. 72. so on the other hand, *if he is God*, those that deny his Divinity are *blasphemers*, and deny the Father also, for he and the Father are one, Job. x. 30. and such cannot expect to be saved by his blood and merits, which they thus trample upon, and suffer me, Sir, to say, that *this* is a very *awful consideration*.

And since Christianity is idolatry, if Christ is not God, can we possibly believe, that the Gentiles, whose worship was barefaced idolatry, should renounce Gentilism, (which was so *pleasant to sense*) and embrace Christianity, that laid nothing but crosses, restraints, and sufferings before them ? for what ? or why should they leave a *pleasant idolatry*, to engage in a *suffering one* ? from whence it seems plain, that they worship'd him as God. And if they did, how came they to do so ? — why truly they must be so taught, by those that converted them, the holy Spirit at the same time witnessing it to their souls, and so they were confirmed in this *important*, although *mysterious* truth, and from that time to this, it has been received as a fundamental, (so far as I can learn) in almost every Church in the world : not but some men, and *those of no small note too*, have denied it, and so have some one or

other, almost every other truth in the Gospel. Again, had Jesus Christ not been God, can we believe that the Almighty would have owned him in his absolute *godlike* way of acting, speaking, and behaving himself in the world? and much less that he should be able to delegate a power to his Apostles, to do miracles in his name, which they did as well as he, *without naming, or calling upon the Father, at all*, which surely was such a piece of insolence to attempt, if Christ had not been God, that instead of succeeding, they had been struck dead, or fallen under some very sore judgment.

His own conduct was thus, (*viz.*)

I say unto thee, take up thy bed and go unto thine house, *Mark* ii. 10, 11.

I say unto you, swear not at all.— I say unto you, love your enemies, *Mark* v. 34, 44.

He said unto the sea, peace, be still, *Mark* iv. 39.

And to the dead man, I say unto thee arise, *Luke* vii. 14.

And to his friend *Lazarus*, come forth, *John* xi. 43.

Behold, I give you power to tread on serpents, &c. *Luke* x. 19. and in my name shall they cast out Devils, *Mark* xvi. 16, 17.

A new commandment I give unto you, *John* xiii. 34.

These things I command you, *John* xv. 17.

The comforter whom I will send unto you from the Father, *John* xvi. 7.

If I depart, I will send him to you.— I will give thee a crown of life, *Rev.* ii. 10.

I will, be thou clean, *Mat.* viii. 3. I give unto them eternal life, *Job.* x. 28.

Stretch forth thy hand, *Mat.* xii. 13. and it was immediately whole: he rebuked the fever, and it left the woman, *Luke* iv. 49.

This

This was the language of Christ, and the whole creation obeyed him, as if the Father himself had spoke from heaven.

The prophets of old came with a *Thus saith the Lord*; and can we suppose, that the meek and humble Jesus, would have done these things in his own name, and not rather have said, in the name of God my Father, or in the name of *the Father*; or *by the authority* given me by the Father, I command *so* and *so*, had he been a meer creature? but so far from *that*, that he puts on an air of equality, when he approacheth the Father.——Father, I WILL, that they also, whom thou hast given me, may be with me where I am, *Job. xvii. 34. I will!* not I *pray thee*, to grant it.

Now his Apostles acted not at all in this manner, that is, they did not come with an *I say, so, and so*, as Christ did; yet it is very observeable that they did not act in the name of the Father, but in the name of *Jesus Christ only*; which surely they would never have done, had he been a *meer Creature*; nor would God have suffer'd such an insult upon his honour.

In the name of *Jesus Christ of Nazareth*, rise up and walk, *Acts iii. 6.*

His name, thro' faith in *his name*, hath made this man strong, ver. 16.

To the spirit of divination, *Paul* said, I command thee, *in the name of Jesus Christ*, to come out, *Acts xvi. 18.*

Be it known unto you all, and to all the people of *Israel*, that, *by the name* of *Jesus Christ of Nazareth*——*even by him*, doth this man stand before you whole, *Acts iv. 10.*

Peter said unto him, *Eneas, Jesus Christ* maketh thee whole, *Acts ix. 34.*

These

These cures and many others, were wrought in his name, *after he had left the world*, and they all succeeded, as if he had been present, and the Father himself could not have done more; and shall we, notwithstanding all this, say Jesus Christ is a Creature?

The Apostles, *Paul and Barnabas*, when they were offer'd sacrifice for healing a cripple, refused it with indignation, saying, *Sirs, why do ye these things? we also are men of like passions with you, &c. Acts xiv. 15, &c.* but Jesus Christ never rebuked any that paid the highest honours to him; no! not even *Thomas*, when he called him, *My Lord and my God!*

Such expressions are too great for any created being to receive, or for any to give a meer creature, or for the Almighty to suffer or own; and that Jesus Christ was worshiped as God by the primitive Christians, you was once so kind as to acknowledge, in your * preface to Mr. *Stennet's* book of hymns; *is he not the same person now that he was then?*

Thus having shewed that the divine Essence is not to be comprehended by any meer creature, I come to prove my second proposition (*viz.*)

* In which preface, p. 25, 26. he quotes an epistle from *Pliny* the younger, to *Trajan* the Emperor, about seventy one years after the death of Christ, wherein he says, that the whole sum of the offence or error of the Christians, lay in this, that they were wont on a set day, to meet together, before sun rise, and to sing together an hymn to Christ, *As God, &c.* By this *unquestionable authority* (says this Gentleman, so much of late years an *Arian*) we see what account the Christians of that time, gave of their own practice (*viz.*) that in their religious assemblies they sung songs or hymns to Christ, *As God*. Now it is very strange, that this learned Gentleman, should produce so early a witness of Christ's being worshipp'd as God, as only seventy one years after his death, and yet afterwards renounce that *important article* of the Christian faith, and continued so to do to his death: what shall we say to these things? the best of us are but men!

2dly, That we daily experience many things to be realities, which we cannot comprehend, and yet we readily believe them without hesitation.

And (1.) There is a union of the soul and body. This is what no body denies, but the *modus* of that union, who does pretend to define? that reason and spirit should unite with matter, is no less astonishing than true; and why may we not as well believe that the Deity was united to flesh, without changing the divine nature into a created one, or a created nature into a divine? because such a transformation is utterly inconsistent with the Deity, as well as with the necessary imperfection of the creature: but God can bring about a personal union between two infinitely different natures, without the destruction of either, or mingling both together. Surely, he who has overcome the infinite distance that there is between *something* and *nothing*, by making all things out of *nothing* by his almighty *fiat*, can meet with no difficulty, in joining two infinitely differing *somethings* together, in the divine and human nature of Christ. And it seems more difficult to conceive, how the divine essence, should be every where, without a personal union, with every individual person and thing, than that it should be in a personal union, with the human nature of our Saviour.

And since there are *compound*, as well as *simple natures*, why may there not be also *complex*, as well as *simple* persons? the former consisting of two, or more of the latter. And as the whole Deity may be reckon'd one complex person, containing three simple ones (for surely God of all others is the most excellent person) so an entire Christ may as well be one complex person, consisting of two simple ones (*viz.*) a divine and human? but as this may seem to border upon the heresy of *Nestorius*, therefore I do not positively assert it, but urge it as a thing worthy of consideration.

(2.) This we know *that we are fearfully and wonderfully made*, Ps. cxxxix. 14. but we know not the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so, says the wise man, *thou knowest not the works of God, who maketh all.*

(3.) Who can give an adequate reason, why one and the same spot of earth, should produce the fig and the bryar? the grape and thorn? who can account for the *curious drapery* of the tulip, or the *most grateful odour* of the rose? or even why the grass of the field is green?

Why does every species of the feather'd tribe, not only warble out their Maker's praise, with different harmony from the rest, in *unerring notes*, but with amazing architecture, build their nests without a teacher, agreeably to their own kind, and contrary to all others?——why are there not new productions every day? and why are no two faces alike?——where is the bold man that can explain these things? what is his name? or what is his Son's name if thou canst tell? none can do it, but he that gathereth the wind in his fist, and binds up the waters in a garment, who hath establish'd all the ends of the earth, *Prov. xxx. 4.* *Jehovah* is his name, and his Son's name is *Emmanuel, God with us*, *Isa. vii. 14.* God manifest in the flesh, *1 Tim. iii. 16.* Jesus Christ the same yesterday, and to day, and for ever, *Heb. xiii. 8.* It is he that knoweth these things, because he knoweth all things, *Job. xvi. 30.*—and is *therefore* God, for he that is omniscient must be so, it being God's *peculiar*. Therefore to say a meer creature knows *all things*, is to affirm, what is *impossible* to be. Thus having reason'd, *à minore ad majus*, and shew'd, that many things are realities that are above our comprehension, which however we firmly believe; the inference I make from the whole, is, that as the *modus* of the subsistence of the Deity is not reveal'd

veal'd to us, nor are we capable to understand it, if it was ; it is *possible* that there may be three persons in the Godhead, as well as one ; and as the Scriptures tell us *so* (if we may believe what we read) we ought to believe it, although we cannot understand how it should be.

And to give one weak and low similitude, which is plain to our understanding ; there is *one*, and but one *sun*, in our solar system : this sun has a body, light, and heat, yet it is but *one* sun. I do not say, that this is an adequate comparison, for nothing ought, or can be compar'd to the *Godhead* ; I only infer a *possibility*, of a Trinity in Unity, since it is not *impossible*, even in created beings.

The way being clear'd thus far, I conceive it very much to the purpose, in this place, to say somewhat of the *idea*, we ought to form of the *Divine Essence* ; that the terms, *begotten, proceeding, person, trinity, &c.* may, as far as possible, be brought down to our capacities, and no longer be call'd *unintelligible absurdities*, or *sublime nonsense, &c.* but that we may be able in some sort, to know *whereof we affirm*.

In human generation, the Son is begotten in the same nature with the Father, by derivation, or decision, of part of the substance of the parent ; but this decision includeth imperfection, *because* it supposeth a substance divisible, and consequently corporeal ; whereas the Divine Essence is incorporeal, spiritual and indivisible, and *therefore* its nature is really *communicated* to the Son and Spirit, not by derivation or decision, but by a total and plenary *communication*.

In natural conceptions, the Father necessarily precedeth the Son, and begetteth one younger than himself ; but we must suppose the imperfection of mortality to be wholly remov'd, when we speak of him who inhabiteth eternity. The essence which the Father had, *without beginning*, without beginning he

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did communicate, being *always* Father and *always* God. So likewise the *Son*, who, without beginning, was of the same essence with the Father, and being from all *eternity* begotten of the Father, did from *eternity* partake of his *nature*, and So, was *always* a *Son*, and *always* God, altho' in time he took our natures, and became man; in which *ineffable union*, each of the natures preserve its proper form, with all the necessary consequences proceeding from it. The human nature, is *joined* to the eternal Word, but not chang'd into its divinity; it is not infinite and *impassible*: its divinity is *united* to flesh, but not *transformed* into its nature; it is not finite and *passible*: and although there is a *distinction*, there is *no separation*; there are two natures, but one sole Jesus. In the same subsistence, the Creator and the creature are *miraculously* allied.

The truth is, the Divine Essence which Christ had before he was conceiv'd of the Virgin *Mary*, he had (speaking of him in the relation of a *Son*) *not* of himself, but by communication from the Father, for there can be but one essence *properly divine*, and so but one God; for a plurality of essences must needs infer a plurality of Gods, which all Trinitarians deny. But how the Deity was eternally communicated, we can no more comprehend, than we can how the Deity it self can exist, and yet *never* did begin to be; which, nevertheless, we know is a truth, not to be denied. All things (says Christ) that the Father hath, are mine, because in him dwells all the *fulness* of the Godhead *bodily*, and where there is a *fulness*, nothing can be added to it. If the Son has the *fulness* of the Godhead dwelling in him, he must be God; for the *fulness* of the Godhead cannot dwell in a meer creature, the heaven of heavens cannot contain it, much less a meer man. But Christ and the Father are *one*, yet in that perfect and *absolute equality*, there is, notwithstanding this *disparity*, that the Father hath

hath the Godhead, *not* from the Son or Holy Ghost; whereas, it is communicated *from* the Father *to* the Son, and *from* both Father and Son, to the Holy Ghost.

Christ is *the true God and eternal life*, but that he is *so*, is by communication from the Father; not that the *essence of the Father* is greater than the *essence of the Son* (when they are consider'd as God) for they are the same essence; but when they are consider'd as *Father* and *Son*, they are distinguish'd by a priority of *order*, tho' there *cannot be* a priority of *essence*, for whatever is of the essence of God must be eternal; and thus his mercy and justice, his truth and faithfulness, his immutability and eternity, &c. are all of his essence; and it is no *solecism* to say (although it is no Scripture expression) that they are *co-eternal* with him; and then, why may we not say, that the Son, who is the *wisdom* of the Father, *Prov. viii.* and *1 Cor. i. 24.* is *co-eternal* with him also, since the wisdom of God is inseparable *from*, and *co-eternal with* him, and of his essence; and although as to their essence the Father and Son are equal, yet in that equality the Son confesseth a priority, *John x. 29.* saying, the Father (as a Father) is greater than I, or he is greater, consider'd as *God*, and the *Son*, consider'd [only] as Mediator, or with respect *only* to his human nature. Now if Christ is the wisdom of the Father, and his wisdom is *co-eternal* with him, then Christ is *co-eternal* with the Father; and whatever is *co-eternal* with God, must be *co-equal* and *co-essential* with him also; so that by this argument *alone*, Christ is demonstrated to be very God, beyond all contradiction: this way of reasoning *must* be allowed, or the Scriptures be denied, and we be guided by contradictions. And farther, although the Father and Son are equal, with respect to the divine Essence, yet the Father is greater, when consider'd as communicating his Godhead. There is no

difference or inequality in their nature or essence, because the same in *both*; and Christ cannot have any *part* of it communicated to him, but the *whole*, because it is immaterial and indivisible; and from *hence* appeareth the truth of those words of Christ just named (*viz.*) *I and my Father are one*, where the plurality of the verb, and the neutrality of the noun, with the distinction of their persons, bespeak a perfect *identity* of their Essence. The Father and the Son are *one in Essence*, although distinct persons; not in regard of a distinct *Deity*, but in regard of the *manner* of having the *same Deity*.

And here it ought to be observ'd, that the Deity *abstractly consider'd*, neither *begets*, nor is *begotten*; but it is the *distinct* person of the *Father*, that begets the *distinct* person of the *Son*, after an incomprehensible manner, and in so doing, communicates his own individual Deity to the Son; and they remain, not two Gods, but two distinct persons, that have union and communion in the same Deity; and thus they are *one* in greatness and power; not in the greatness and power of the Father, as *personal*, and proper to the Father, as a *distinct Person*, but as he is *God*.

Now, in the Trinity, the divine Persons are not *separated* or *divided* from each other, but do all of them (though distinct) yet co-exist in the union and communion of one and the same individual Deity; and so they are one God, by that one individual Deity, and three distinct Persons, by their three relative personal perfections, by which they are related *unto*, and distinguish'd *from* one another; and the communication of the Deity from the Father to the Son, was *internal*, and not *without* himself, or separate *from* himself; so as to give it away *from* himself; but it was from eternity, when there was nothing but one God, Father, Son, and Spirit, co-existing by a *necessary* and *eternal emanation*, *from*, and *with*, a relation to one another, after an incomprehensible

hensible manner, *as to us*; and this is the most perfect idea I can attain to of this great mystery: the plummet of my reason will fathom no deeper; should I wade on, I should be out of my depth; and should I pry farther, I should grow blind.

And now as to the word *Trinity*, although it be not to be found in *so many letters or syllables* in the new testament, yet the substance and meaning of it is found there plainly, and words tantamount to it.

As for example; there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 *John* v. 7. which you say is not found in the most ancient copies, nor was made use of in the controversies with *Arius*, and his followers; both which, as I am inform'd, is a mistake; however, there is proof enough of the thing *without it*, in words of the same import, so I shall not controvert that matter here.

Thus having explain'd some of those terms, which many make a great stumbling block of, and shew'd the *possibility* of a Trinity in Unity in the Godhead, I must make one observation (although it be out of place here) which, as far as I know, has not been taken notice of by any that have engaged in this controversy, and that is *this*: St. *Paul* was a *Jew*, a *Pharisee*, a *persecutor*, a hater of Christ and his doctrine, as well as an enemy to idolatry; had no notion of redemption by a crucified Saviour, and who, upon his miraculous conversion, had no instruction from *any man*, nor did he go up to *Jerusalem* to be instructed by the Apostles, until after he had visited *Arabia*, and it was three years ere he saw *Peter*, and saw none else, save *James*, the Lord's Brother, *Gal.* i. 16. 17. 18. 19. Yet *this* Apostle's writings abound with the most *pompous expressions* of our Lord's Divinity, and such as are to be found *no where else*: and he says *such things* of him as no other does. Sir, how came St. *Paul* to know, that Jesus Christ was
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the brightness of his Father's glory, and the express image of his person? that he was in the form of God, and thought it no robbery to be equal with God? that he is God over all blessed for ever? that he is the image of the invisible God? that in him dwells the fullness of the Godhead, bodily? and diverse other expressions, too high to be applicable to any *meer creature*? who told St. *Paul* all this? why, says he, *Gal. ii. 12.* My Gospel is not after *men*, neither receiv'd I it of *man*, but was taught it by the revelation of *Jesus Christ*; and it must needs be *so*, for we find not these expressions, nor any such like (which are to be found in St. *Paul's* writings) any where else; and Jesus Christ revealing these things to him, who best knew what himself was; and St. *Paul* assuring us that he had them not from *man*, but from Jesus Christ; the natural and undeniable inference is, that he is *God*, or *God over all*, blessed for ever, *Rom. ix. 5.* Or God manifest in the flesh, *Tim. iii. 16.*— How came St. *Paul* to write thus of Christ, whom but lately he was a persecutor of? had he been only a man, these expressions had not only been needless, but blasphemous; yet St. *Paul* had this doctrine, *not from man*, but *from Christ himself*, which could not be true, if Christ was a meer man, for he had them from him *only*; therefore he is God, deny the consequence who can.

St. *Paul* knew that dreadful text full well, *Cursed be the man that trusteth in MAN*, *Jer. xvii. 5.* yet he trusted in Jesus Christ, and desir'd to be found in him, having on his righteousness; and says, that there is no salvation in any other; and if this be not to bring himself under the curse, if Christ be a meer man, I know not what is.

He knew also that remarkable text, *Jer. xl. 18.* and 25. That none but God can be compared with God, and none like him but himself; there can be no image of the invisible God by any creature, and yet

Jesus Christ is call'd *so* ; and though God challenges an equal, St. *Paul* assures us, that Jesus Christ being in the *form of God*, thought it no robbery to be his equal ; and no marvel, for he that is in the *form of God*, must be God essential ; the thing is undeniable, —and therefore Christ is God essential, and this he himself revealed to St. *Paul*, and is therefore true.

And now, if after all this Christ was not God equal with the Father, either (1.) St. *Paul* must be an impostor in pretending to receive his revelations from Jesus Christ, when he did not : or (2.) these revelations were diabolical delusions, and a lye : or (3) those writings which go in St. *Paul's* name are spurious, and none of his : or (4.) we must not believe our senses, when we read his writings, but the direct contrary to what he affirms, when he says those things.

And nothing can be more incredible, than that the Apostles should agree in this very matter, if it was not true ; or that they should thus write, if Jesus Christ was but a creature. Or to what purpose should they do it ? why should they thus rob God of his glory, which he has declar'd he will not part with ? *Isa.* xlii. 8. Or what end did this way of writing answer ? indeed Jesus Christ did not say, *in so many words*, that he was God, *equal with the Father* ; there was no necessity for such an assertion, but he said what was equivalent to it, and appeal'd to his works for evidence of the truth ; and he said *so much*, that the Jews accus'd him of blasphemy, and had he spoke more plain, they would probably have massacred him before his time ; or had he shewed his glory more plainly, they would (very likely) have prevented his crucifixion, and so have frustrated man's redemption ; for had they known it, *they would not have crucified the Lord of glory*, 1 *Cor.* ii. 8.

He veil'd his glory, that he might be capable to do the work he came about ; yet could have either
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struck all his enemies dead by his power, or have conveyed himself from them, or have call'd for a legion of angels to rescue him from the cross. But this was not the design of his coming, which was to reconcile us to God by the blood of his cross; that is, as many as receive him, or believe on his name, and to them *He* gave power to become the children of God, *John* i. 12. *He* gave it! and *not the Father*: can a meer creature give power to sinful, miserable, degenerate men, to become the Sons of God? yes! such an one as Jesus Christ, that is both God and Man, but no meer man could possibly do it: and it is to be noted, that we do not become children of God, by believing on the name of God the Father (*the text does not say so*) but on the name of *Jesus Christ*, who is *Emmanuel*, God with us, or in our nature; for no meer creature can give power to another creature to become a child of God, who is by nature a child of wrath. Nothing less than an Almighty *fiat* can do this, such as made the world; but Jesus Christ made the world, and *He* it is that also gives power to become the children of God; for all that are so, become so by faith in him, *Gal.* iii. 24. But what faith can we have in him, if he is *only* a creature? what must we believe concerning him?—faith is call'd a *mystery*, *1 Tim.* iii. 9. But where is the *mystery* of believing Jesus Christ to be a *meer creature*? but it is a *great* mystery, and a mystery of *godliness* too, to believe in him as God-Man, or God manifest in the flesh, ver. 16.

Thus have I said *somewhat*, of that *abundance* that might be said in proof of our Saviour's divinity.

The next step I shall take, shall be to evince it from his operations, attributes, appellations, adorations and praises which were given to him, and by works of divine providence that are ascribed to him equal with the Father.

(1.) His OPERATIONS.

The work of creation is ascribed to him, the same as to God the Father.

In the beginning *God* created the heavens and the earth, *Gen. i. 1.*

—In the beginning was the *Word*, the *Word* was with God (and which crowns all) *the Word was God*, *Joh. i. 1.*

By the *Word* or Divine *Logos*, I think needs no proof that thereby is meant the *Son of God*, because it is generally granted by all parties; or if not, yet it is self-evident in the Scriptures. Well! this being granted, the consequence is, that he is *God*, contrary to your assertion that he is a creature *only*.

Now, he the *Logos*, that was with God, and was God, made the world.—*All things were created by him*, and without him was not any thing made that was made, *John i. 1, 2, 3.* and ver. 10. He was in the world, and *the world was made by him*; the very same that is predicated of God, *Gen. i. 1.* as above-said. And lest it should be suppos'd that he created only material beings, we are told, that by him were created *all things* that are created in *heaven*, and that are in the earth, *visible* and *invisible*, whether they be *thrones*, or *dominions*, *principalities* and *powers*. ALL THINGS were not only created by *Him*, but (and which is very astonishing, if he were a meer creature) *for him*, also; the same that is said of the Father, *Rev. iv. 11.*—for thou hast created *all things*, and for *thy pleasure*, they *are*, and *were* created.

Now the position laid down and proved here, is, that Jesus Christ created *all things*. And the Apostle assures us, *Heb. iii. 4.* that *he that built* (or made) *all things*, is God; from whence results this inference, that Jesus Christ is *God*, because he made all things. I challenge all mankind to deny the conclusion.

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And I am very sure, that if the *Arians* could produce such an argument to prove him a *meer creature*, there would be no end of the repetition of it.

And if it be answer'd, that the Father *could delegate* this power to a creature, it is only begging the question; for although he can do what he will, yet he *cannot will* any thing that is a *contradiction*, or contrary to his nature. From whence we may say, without offence, that he *cannot dye*, that he *cannot deny himself*, nor *lye*, &c. because these things are contrary to his nature, and a contradiction; and for him to give power to a *meer creature* to *create*, is also a contradiction. *A creature* can be *but a creature*, however great and excellent his nature may be; but he that can *create*, is a *Creator*, and not a *creature*; the very idea of such a being will admit of nothing else. *A creature* indeed may produce many excellent things out of *pre-existing matter*, but to *create*, naturally supposeth the producing of *something* out of *nothing*, which is the peculiar of *Omnipotence*, and not the work of any creature; and therefore if Christ Jesus created the world, he is a *Creator*, and consequently *God*, equal with the Father. There is no created being, that can annihilate the smallest *atom*, it is contrary to the nature of a creature to *annihilate*: and it is *as impossible* that he should *create*; the very constitution of his being is a contradiction to it.

I pray the favour of you, Sir, seriously to consider of these arguments: it is possible you may not have consider'd every thing relating to this controversy; and you was so good as to assure me, that you was not so *unalterably* fixed in your sentiments, as not to recede from them, if better arguments were produc'd, than what you had yet met with.

The next argument I shall bring to prove our Saviour's Divinity, is from those attributes which cannot belong to any but the Almighty, yet are given

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to Jesus Christ, not only the communicable, but the *uncommunicable* attributes also.

There are indeed some of God's attributes, that may be said to be communicable, even to his creatures, because they are with some analogy found in them, as to be holy, wise, merciful, just, &c. yet even these are ascrib'd to Christ, in a quite different manner, than they are to any creature, of what rank soever. Thus he is not only said to be *wise*, but *wisdom itself*. Therefore said the *wisdom* of God, *Luke xi. 49.*—Christ the *wisdom* of God, *i Cor. i. 24.*

Again, he is not call'd *holy*, but emphatically, the *holy one*, *Acts xiii. 35.* Thou wilt not suffer thy *holy One* to see corruption. See also *Rev. iii. 7.* And altho' he once refus'd to be call'd *good Master*, when given him only in *compliment*, by one that did not own his Deity, *Mat. xix. 17.* yet he elsewhere call'd himself the *good Shepherd*, which is as high a title as *good Master*.

Again, he is not only *true* (*i John v. 10.*) but he is *truth itself*, — I am — *the truth* — *Joh. xiv. 6.* and can any of these things be said of a meer creature?

But there are some of God's attributes that are utterly *incommunicable*, as Omnipresence, Eternity, Omniscience, Omnipotence, &c. These cannot be applicable to any creature, yet they are all applied to Christ, and therefore he is God.

(I.) OMNIPRESENCE.

It is said of God, that he fills all places, *Jer. xxiii. 24.* So *Psalms cxxxix. 7, 8, 9, 10.* Whither shall I flee from thy presence? if I ascend up into heaven, thou art there; if I make my bed, in hell, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.

Even so, Jesus Christ is said to fill *all things*, *Eph. iv. 20.* And to fill *all in all*, *Eph. i. 22.* And *wherever two or three are gather'd together in his name*, he has promis'd to be *in the midst of them*, *Mat. xviii. 20.*—And lo! *I am with you alway, even unto the end of the world*, *Mat. xxviii. 20.* And is said to be in heaven whilst he was on earth, *Job. iii. 13.* Now the term *wheresoever*, or *wherever*, imports *ubiquity*, which none can claim, but God only. Can a meer creature be in millions of places at once? which Christ must be, to make good this promise, to be present whereyer two or three are gather'd together in his name, or for his worship: *therefore he is God.*

(2.) ETERNITY and IMMUTABILITY.

These peculiarly belong to God, and cannot be found in any creature. He is from everlasting to everlasting, *Pf. ix. 2.* And, *I am the Lord, and I change not*, *Mal. iii. 6.* And the same is said of Jesus Christ, *Heb. xiii. 8. Jesus Christ, the same yesterday, and to day, and for ever; without beginning of days, or end of life*, *Heb. vii. 3.* *The alpha and the omega, the first, and the last, the ALMIGHTY*, *Rev. i. 8.* and lest we should imagine that these things were not spoke of Christ, but of the Father, we have it explain'd in favour of Christ, *Rev. ii. 8. (viz.) And these things saith the FIRST and the LAST, that was dead and is alive.*—Again, it is said, that his goings forth have been of old, *even from everlasting*, *Mic. v. 7.* And directly apply'd to Christ, *Mat. ii. 5, 6.* beyond contradiction.

Now if Jesus Christ be without beginning of days, from everlasting, the first, and the last, the *Almighty*, then he is God, equal with the Father, for the Father can claim no greater title, nor lay greater claim to eternity, than this: nor can any of these

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texts be interpreted or applied any other way, nor to any other person, but to Christ *only*, without the most unnatural force, and greatest absurdity.

(3.) OMNISCIENCE.

This is God's *sole* prerogative, and it is a contradiction to say, that any creature is omniscient.—Thou, even thou *only*, knowest the hearts of the children of men, 1 Kings viii. 39.

And Jesus Christ doth the same, *I am he which searcheth the reins and the heart*, Rev. ii. 23.—Thou knowest *all things*, says Peter to Christ, Job. xxi. 17.—He knew all men, and what was in man, Job. ii. 24, 25.—He knew their thoughts, Mat. ix. 4, 12, 25.—He perceived the thoughts of their hearts: (He did it of *himself*, it was not reveal'd to him,) Luke ix. 47.—As the Father knoweth me, *even so* know I the Father, Job. x. 15. Pray observe, he knows the Father *as fully*, and *perfectly*, as the Father knows him: now the Father knoweth Christ, and all things else, with a *perfect*, *unerring*, and almighty knowledge, so as no creature can pretend to; nor is it possible in the nature of the thing, for a creature to have such a knowledge communicated to him, nor is he capable to receive such knowledge, *because he is a creature*: and therefore, if Jesus Christ has this knowledge of the Father, it most necessarily follows, that he is *essentially God*; the consequence is undeniable.

Now, as the woman of *Samaria* said of him, come see a man that told me all things that ever I did, *Is not this the Christ?* so I may very justly ask concerning him, he that searcheth the heart, that knows the Father, even as the Father knoweth him, that knoweth the thoughts of the heart, and, in one word, that knoweth *all things*, is not this person *God*? surely

ly he is, or we shall never know who is!—I could enlarge, but my design'd brevity forbids it.

(4.) OMNIPOTENCE.

This is the Father's attribute, and incommunicable to any creature. I am the *Almighty God*, Gen. xvii. 1.—*And Lord of Hosts*, 2 Sam. vii. 26. and in many other texts, wholly needless to quote, because you, and all men, allow the Father to be omnipotent.—Yet this attribute is given to Jesus Christ.—He is call'd the *Almighty*, Rev. i. 8. *Most mighty*, Ps. xlv. 3.—*The mighty God*, Isa. ix. 6.—*The great God*, Tit. ii. 13.—*Our God*, Isa. xl. 3.—Expressly apply'd to Christ, Luke iii. 4, 5, 6.—Whatsoever things (*without any exception*) that the Father doth, *these also* doth the Son, Job. v. 19.—And as the Father raiseth the dead, and quickeneth whom he will, *even so*, the Son quickeneth *whom he will also*, Job. v. 21.—He is also able to subdue *all things* to himself, Phil. iii. 21.—*Lord of hosts*, Hos. xii. 4, 5. Yea, he had power over the Angel, and prevail'd.—He found him in *Bethel*, even the Lord God of hosts—referring to *Jacob's* wrestling with the Angel, Gen. xxxii.----Who, altho' call'd a man, ver. 24. because appearing in the form of a man, yet was really God. For it is said, ver. 28. as a Prince hast thou power with *God*. And after he had ask'd him his name, and was denied it, he call'd the place *Peniel*, ver. 30. For, says he, I have seen *God*, face to face; and it could not be the Father, for no man can see him and live; and if not the Father, and yet God, it must be the Son, and that Son must be God, for *Jacob* saw *God*———*And he that hath seen the Son, hath seen the Father*, Joh. xiv. 9. Because *he is in the Father, and the Father in him*, Joh. xiv. 20. And *so* in him, that *he and the Father are one*, Joh. x. 30. Being in the form of God, and equal with him, Phil. ii. 6. And the express image of his person,

person, Heb. i. 3. And in this sense, and no other, good Jacob saw God, *face to face*: for God can be likened to none but his blessed self. ——— *To whom will ye liken God? and what likeness will ye compare him to?* Isa. xl. 18.—And ver. 25. *To whom will ye liken me, or shall I be equal, saith the holy One?* And again, Chap. xlvi. 5. *To whom will ye liken me, and make me equal, and compare me, that we may be like?* ——— Which questions plainly imply a strong negative; and prove, that no created being can be compar'd, or likened to God, or equal with him. But notwithstanding this, Jesus Christ is compar'd with him, *like unto him*, and his *equal*, being the *image of the invisible God*, Col. i. 15. And *in the form of God, and his equal*, Phil. ii. 6. And fellow, Zech. xiii. 7. And the inference from all this, is, that Jesus Christ is *very God*, by nature, or it is direct blasphemy to apply these plain texts to him; and surely, if he thought it *no robbery* to be equal with God, it must be *robbery in us* to deny it to him.

(5.) DIVINE ADORATION.

This is due to God *only*. Thou shalt worship the Lord thy God, and him *only* shalt thou serve, *Mat.* iv. 10. And we are not to do service to them, that *by nature* are not God, *Gal.* iv. 8. Yet of Jesus Christ it is said ——— *Let (not only men, but) all the angels of God worship him*, Heb. i. 6.

I have sworn by my self, says God, that unto me every knee shall bow, and every tongue shall swear, *Isa.* xlv. 23. And of Christ it is written, at the name of Jesus every knee shall bow, *Phil.* ii. 10.—Again, *We shall all stand before the judgment seat of Christ; for it is written (as above, in Isa. xlv. 23,) As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God*, *Rom.* xiv. 10, 11. Now in the last quoted text (*Rom.* xiv.)

xiv.) it is observable, that in ver. 7. it is said, *For none of us liveth to himself, and no man dieth to himself.* And ver. 8. *Whether we therefore live or dye, we are the Lord's*; and lest it should be question'd who this *Lord* is, we read, ver. 9. *For to this end Christ both died, and rose, and revived, that HE might be the LORD, both of the dead and living.* And ver. 10. *For we shall all stand before the judgment seat of Christ.* And then, ver. 11. *As I live, saith the Lord, every knee shall bow—and every tongue confess to God.* Which *God* must be Jesus Christ, because the Father judgeth no man, *Job. v. 22.* but hath committed all judgment to the Son; and for this very good reason, (*viz.*) that *all men should honour the Son, as they honour the Father.*—And how is that? but by divine adoration, prayer, and praise, for so the Father is honour'd; and if Christ is to be honour'd *as* the Father is, then he is to be ador'd, prais'd, and pray'd unto in the same manner as the Father is; and if so, he is *God, equal with the Father.* For God will not give his glory to another, he has assur'd us, that he will not, *Isa. xlii. 8.* And Christ is so far from taking his Father's *glory* from him, by being honoured as the Father is, that he is by nature, the very *brightness* of the Father's glory, *Heb. i. 3.* and a Son *so beloved*, that in him he is ever well pleased; which he could not be, if he made himself equal with him, and thought it no robbery so to do, *if he was not really so*—but so far from *that*, that he that *so* honoureth not the Son, honoureth not the Father; and whoever denieth the Son (*that honour*) hath not the Father, 1 *Job. ii. 23.*

He is *Antichrist* that denieth the Father and the Son, and he that denieth the Son, hath not the Father, so that he that denieth *one*, denieth both; at least virtually; for he cannot *properly* be said to be a Father, whose son is not of the *same nature* with himself.

Christ

Christ is said to *give us an understanding, to know him that is true*, 1 Joh. v. 20.—And who is that? —why, we are in him, that is true, *even* in his Son Jesus Christ; *this is the true God*, and eternal life—*For it is life eternal to know the true God*, John xvii. 3.—Here Christ is said to give us an understanding, to know the only *true God*: But surely, this is not the work of a creature; who can give another understanding, but him that is God?

When *Philip* desir'd *Christ* to shew him the Father, *Job. xiv. 9.* his answer was, *He that hath seen me, hath seen the Father also.* A plain acknowledgment of his Deity! for no man hath seen the Father at any time, *John i. 18.* nor can see him; and yet if when we see Christ we see the Father, it is very evident that they are of the same nature or essence, and consequently Christ is *God*. You will pardon this digression, from the subject of adoration that I am now upon; but these observations occurring to my thoughts, I could not tell how to pass them by, aiming more at truth than method. But now I proceed.

That *civil worship* was paid him, is past dispute; but that *religious worship* was also given to him, is evident. To pass by the worship of the leper, *Mat. viii. 2.*—Of the Ruler, *Mat. ix. 18.*—Of the men in the ship, *Mat. xiv. 23.* Of the woman of *Canaan*, *Mat. xv. 25.* Of the man that was born blind, *John ix. 38.* I shall only take notice of the women after his resurrection, *Mat. xxviii. 9, &c.* Of the eleven, who when they saw him after his resurrection *worshiped him*, ver. 17. And at his ascension, when he was ascending to glory, *they worshiped him*, *Luke xxiv. 52.* And surely at *that time* they did not worship him with a *civil*, but a *religious* worship. Nor could that be a civil worship, which *Thomas* paid him a little before, when he call'd him, *my Lord, and my God.*

I fell down at his feet to worship him, says St. John, of the angel, Rev. xix. 10. And he said unto me, see that thou do it not : worship God. And this Angel, we may well suppose, that St. John took for the Lord Jesus Christ himself, who had formerly appear'd to him, and at whose feet he fell. For we cannot suppose that St. John, who wrote so strenuously against idolatry, should offer to worship a Creature: no, not even Christ himself, if he had not believ'd him to be God. But that he offer'd divine worship here, is evident, because of the rebuke the angel gave him, when he bid him direct his worship to God; which had been very impertinent, had the worship which John was paying, been only civil.

Unto the Church of God, which is at Corinth—— with all that in every place call upon the name of Jesus Christ our Lord, 1 Cor. i. 1. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit, Acts vii. 59. So that to call upon the name of Jesus Christ, is to pray to him; and none are to be pray'd unto but God; but Christ was pray'd unto, therefore he is God. And can we believe that Stephen, in the last article of his life, should commit his soul to Jesus Christ, if he was but a Creature? but he knew Christ and the Father were one, therefore the text makes Stephen's saying, Lord Jesus receive my spirit, to be calling upon God, as is evident to every observer. See Acts xix. 14, 21.

In the administration of baptism, he is not only join'd with the Father and Holy Ghost; but being baptiz'd in the name of the Lord Jesus alone, is equivalent to being baptized in the name of all the blessed Three, as may be observ'd from Acts viii. 16.—x. 48.—xix. 5. And is he a creature, notwithstanding all this?

(6.) Works of Divine Providence, towards the church and the world, are ascrib'd to Christ, equal with the Father.

As all things are made by him, so by him all things consist, Col. i. 17.

He upholds all things by the word of his power, Heb. i. 3.

He shall judge the quick and the dead, 2 Tim. iv. 1.

So, God is judge of all the earth, Gen. xviii. 25. And judge himself, Ps. l. 6.

His feet shall stand that day upon the mount of olives; and the Lord my God shall come, and all his saints, Zech. xiv. 4, 5. Answerable to which---This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven, Acts i. 11, 12. And we shall all stand before the judgment seat of Christ---and every one of us shall give an account of himself to God, Rom. xiv. 10, 12.

I, even I, am he (says God) and there is no God with me; I kill and I make alive, Deut. xxxii. 39.

I am he (says Christ) that liveth, and was dead, and have the keys of death and hell, Rev. i. 18.---And, I will raise them up, at the last day, Joh. vi. 40. For, I am the resurrection and the life, Joh. xi. 24.

He is the Saviour of all men, 1 Tim. iv. 10. The Saviour of the world, Job. iv. 42.---The church is call'd the church of the living God, 1 Tim. iii. 15. Yet is claimed by Christ as his church; on this rock will I build my church, Mat. xvi. 18.

God's chosen are call'd his elect---who shall lay any thing to the charge of God's elect? Rom. viii. 33. So Jesus Christ shall send his angels, and gather together his elect, Mat. xxiv. 30, 31.

(7.) His titles are applicable to none, but him that is God (*viz.*)

Alpha, and *Omega*, the *Almighty*, Creator of all things, God's Fellow, the mighty God, God blessed for ever, *Immanuel*, God with us. The *I am*; the image of the invisible God. King of Kings, Lord our righteousness. Prince of life. Resurrection and life. Searcher of the heart. Only begotten Son of God. The true God. The word of God, and the wisdom of God; with many others, which I forbear to mention for the sake of brevity: but as for these here named, they cannot be applied to any creature, without blasphemy, or nonsense. But being thus applied to Jesus Christ, I justly conclude, that he is *God*: and if I must not conclude it from such *plain texts*, as these are, I shall for ever despair of drawing any conclusions from the plainest premises, or of understanding any thing I read. But the Son of God is come, and has given us an understanding, that (*by such texts as these*) we may know him that is true; for he is truth itself, and his spirit, which leads unto all truth, would never leave such texts upon record, if it was not to shew us hereby that Jesus Christ is the *true God and eternal life*.

Scripture must be explain'd by Scripture, and those texts that seem obscure, by them, that are plain, and according to the general scope, of the old and new Testament. There are in the Scriptures *orthodox paradoxes*, but no *untruths*, or *contradictions*; as will easily be perceiv'd by him that reads with an humble, unprejudiced mind, willing to find the truth, as it is in Jesus.

And thus, Sir, have I said a great deal in a few pages, and should here drop my pen; but altho' what I have said might serve for an answer to your book in the *general*, yet lest you should say, I had not acted like a fair opponent, or was not able to answer to your arguments in *particular*, I shall reply to all such of your arguments, as seem to carry the greatest

greatest force with them, believing, that what *shall* be said, in answer to *them*, or that *has* been already, by me advanced, will include an answer to all the other arguments in your book, for I desire to be as concise as possible.

The A N S W E R.

“ You say, p. 68. that you began the enquiry
 “ into the controversy, under a full conviction, of
 “ the certainty of natural religion, and a firm be-
 “ lief that the holy Scriptures contain a divine re-
 “ velation, of such doctrines, as God has been plea-
 “ sed to discover to us, &c.

Answer. What the Scriptures contain, with relation to the Divinity of Jesus Christ, is so very plain and express, that it is very astonishing a Gentleman of your parts, and discerning, should raise the least scruple concerning it: for, that there is a God, is not *more plainly* reveal’d, than that Jesus Christ is so; as I think has been fully prov’d, if the plainest Scripture can do it: and as to natural religion, in many things there is a certainty in it, and may be depended upon; as, that there is a God, and that God is to be worship’d, and serv’d, that we should be merciful, just, and do as we would be done unto, and the like: but it never taught us, our fall in *Adam*; that a *Virgin* should conceive, and bring forth a Son, who should be the Saviour of all them that believe in him; that this Son was to suffer on the cross, dye, rise again, ascend, and make intercession for sinners, and that we are to be sav’d by grace, and not by works of righteousness which we have done, &c.— These are *some of those things*, which nature did not teach us, and therefore she is no *infallible* guide to salvation. No; this is the work of revelation, and found in the Scriptures *alone*, which are as a light shining

shining in a dark place, to guide us in the ways of truth, &c.

You say, p. 23. that “ Nonsense cannot be the “ consequence of any thing ” ———that is, I suppose, you mean, it cannot be the consequence of any thing that is sense. ——— But you say, “ That to you “ there is no difference between nonsense, and *unintelligible sense*, which, p. 14. and 16. you call “ grammatical nonsense, and a heap of absurdities, “ not to be explain’d.” But with submission, I conceive, that what is unintelligible, to you or me, may not be so to others; no, nor *so* in its own nature neither: When time was, salvation by a crucified Saviour, was to the *wise Greeks* downright nonsense, and a heap of absurdities, not to be explain’d, and to the *Jews* but little better; yet to others, and in its own nature too, it was *both the wisdom and power of God*, 1 Cor. i. 23, 24. And foolishness *only* to them that perish, ver. 18. For our faith does not stand in the wisdom of man, nor in what he conceives to be right, but in the power of God, and what he has reveal’d of himself to us: and if thro’ our natural weakness, *that* be unintelligible to our *reason*, it may, however, be very plain to our *faith*, which meets with no difficulty at all, about any thing, that is reveal’d in the Scriptures; who tell us, amongst other things, that *Christ and the Father are one*: that Christ is the *Word*, and *that Word* is God; and yet was *made flesh*: that he is God’s beloved Son, in whom he is well pleased: that he was in the form of God, and the express image of his Person, and that he thought it no robbery to be equal with him, and that he is made unto all that believe in him, wisdom, righteousness, sanctification, and redemption, and that no man can come to the Father, but by him; with numerous other texts, which, to natural reason, are *nonsense*, and *unintelligible*. But the *nonsense* is on our parts, who would comprehend, what is *incomprehensible*, and because we can’t

can't do it, we reject it, as an *absurdity*. God manifest in the flesh, is such a mystery, that angels, in vain, pry into the secret, and adore! and yet man! short-sighted man! would bring it to the line of his reason! —

You are very right, where you say, p. 7. “ that the doctrine of the Trinity, and the mystery of the hypostatical Union, have not the least foundation in *natural religion*:” for, as I have before observ'd, they are mysteries not taught in *nature's school*, but are the work of faith alone, and sufficiently reveal'd in the Scriptures: and, I conceive, that it is venturing beyond our commission, to call this doctrine *nonsense*, because we cannot reconcile it to our corrupt reason.

“ That to worship any creature, how glorious soever, is downright idolatry, as you say very truly, p. 72. and (say you) our God is a jealous God, and will not give his glory to another, no, not to his only begotten Son.” But *there you miss it*: for he has not only commanded all his *angels* to worship him, *Heb. i. 6.* but has commanded, that *all men should honour THIS SON, even as they honour the Father himself, Joh. v. 23.* And how the Father is to be honoured, I leave to your own meditations, and to what has been said already on that head. But you say, “ *Angels and men, worship the Son, in subordination to the Father*:” but you have not been so kind as to prove your assertion, by any one text of Scripture, nor to tell us what this subordinate worship is: wherein does it consist? or how does it differ from that of the Father?

“ You say, p. 20. that it is impossible to believe “ a proposition that can't be understood;” meaning the doctrine of the Trinity, and the hypostatical Union. So that by this rule you put a problem in Divinity, on the same foot with one in *Algebra*. But here, I conceive, it will be necessary to enquire, whether the *impossibility* lies in the thing to be explained,

ed, or in our understandings? and whether *all things*, that we are to believe, we are also oblig'd to understand, the *modus* of their existence. If we are so oblig'd, I don't see any use, *faith* is of to us; for where is the virue, to believe, what we perfectly know? nor would there be any *mysteries* at all, in our religion; nor would even that cardinal one, of *God manifest in the flesh*, be any mystery at all—which the Apostle assures us, is a *great one*.

But that you are under a mistake, when you say, that "*it is impossible to believe a proposition we can't understand*;" these following texts prove beyond all contradiction (*viz.*)

Oh the depth of the riches, both of the wisdom, and knowledge of God! how unsearchable are his judgments? and his ways PAST FINDING OUT! Rom. xi. 33.—

There are *unsearchable riches* of Christ, Ephes. v. 8.

The peace of God, *passeth all understanding*, Phil. iv. 7.

The love of Christ *passeth knowledge*, Ephes. iii. 19. *Who is able to do exceedingly abundantly, above what we can ask or think*, ver. 20. *Eye hath not seen, &c.*—*Neither hath it enter'd into the heart of man, the things which God hath prepar'd for them that love him*, 1 Cor. ii. 9. Sir, be pleas'd to consider these texts, and you will see your mistake.

In p. 40. you say, "*The Son is a creature*. And "*p. 13. Whatever is created had a beginning, &c.*

That the human nature of Christ is a creature, and had a beginning, is allow'd, but that he had a divine nature, that had *no beginning*, but was from eternity, I hope I have sufficiently prov'd in these pages, so that it is needless to repeat any thing of that here: for his goings forth have evidently been from *everlasting*; and he is the same, *yesterday, and to day, and for ever*.

In p. 22. you are pleas'd to make this *bold*, and, I think, very *unfair* challenge, (*viz.*) for any man to produce such a text as this, (*viz.*) "*That in the unity of the Godhead, there are three Persons, of one substance; or that the Holy Ghost proceeding from the Father and Son, is of one substance, majesty, and glory, with them, very, and eternal God.*" And I might with the same force of reason, and strength of argument, and eloquence, call upon you to produce a text that says the CONTRARY, *in totidem verbis*. But that you may see the unfairness of such a demand, I shall take liberty to ask of you, even to produce such a text, as says, that the Father is *Omniscient, Omnipresent, Ineffable, or Incomprehensible*. I know you cannot do it, because, there are *no such words in all the Bible*; and yet we all know, that the Almighty is *so*. Now if you answer, that if *these very words* are not to be found *there*, yet there are numerous texts that plainly demonstrate *the thing*. I reply upon you in the same manner (*viz.*) that if the very words you call for are not to be found in any one text of Scripture, yet there are great multitudes, wherein the thing is plainly evinced; which amounts to the same thing——and is as expressive of the import of *those words*, as if they were particularly named in *one text*; and therefore to demand such a text, would only indicate that *one* was reduc'd to the *lowest ebb* of argument, and *trifled*, rather than defended his cause.

In p. 30, and 31. you seem to take great complacency, in quoting some texts, that prove there is but *one God*; which no body denies, on our side the controversy, any more than on your's. And particularly you quote *Ephes. iv. 4, 5, 6.*——"*One God, and Father of all, who is above all, and thro' all, and in you all.*——And *1 Cor. viii. 6.* But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we in him.

To which I answer, that if we were to pick our texts, to serve our purpose, without considering the relation they bear to the whole scope of the Scriptures, or without comparing one text with another; *a warm head, and fruitful imagination*, might produce Scripture to countenance the worst of errors; and as to the last quoted text, it is very evident from the context, that the Apostle there is speaking of the *one God*, in opposition to the many *false Gods* of the heathen, and of Christ as the *one Mediator*, in opposition to the many *mediators* that the heathen had introduc'd. As ver. 4. *We know that an idol is nothing at all, and there is none other God but one.* And ver. 5. *For tho' there be that are called Gods, whether in heaven, or in earth, as there be Gods many, and Lords many.* Then ver. 6. *But to us there is but one God, &c.*——So that I cannot see that these texts do you any service, especially if you please to consider, what the same Apostle has said in all his epistles, to assert the Deity of Christ, as I have often quoted them in this controversy, to which I refer. And if it be true, that *it is life eternal to know the only true God, and Jesus Christ whom he has sent, as you well observe from John xvii. 3. p. 31.* It is *no less true*, from 1 *Joh.* ver. 20. that the Son of God is come, and has given us an understanding to know him that is true, and we are in him that is true, *even in his Son Jesus Christ. This is the true God and eternal life.*

In *Jer. x. 10.* The *Father* is call'd the *true God*; and *here* Christ is call'd *so*; from whence I infer, that they are one in essence; for he is in the Father, and the Father in him, and are *so one*, that he that hath seen him, hath seen the Father, *Joh. xiv. 6, 7, 8, 9.* And he that hateth him, hateth the Father also, *Joh. xv. 23, 24.* And whosoever denieth the Son, hath not the Father, 1 *Joh. ii. 23.* And altho' the Father (*as the Father*) is greater than the Son, considered as Mediator *only*, yet *whatever (without exception)* the

the Father doth, *that* the Son doth likewise, *Job. v. 19.* for he is equal with the Father.

You say, p. 33. "That the title *God* is never given
" to the Son, and Holy Ghost, when joined with
" the Father, which, to you, is a demonstration,
" that the writers of the new Testament, had *no no-*
" *tion* of an equality between them, but designedly
" guarded against it."

If the title *God* was never given them, when named with the Father, it the more strongly shews, that *they are one*, and need not to be distinguish'd severally, or apart, by that title, *when named all together*; and if when they are named *singly*, they are call'd *God*, they cannot be *undeified*, because named *together*; but rather, the Father being call'd *God*, and they named with him, shews, that under *that title*, they are *all* comprehended, as *one God*.

But that the writers of the new Testament had no notion of an equality between them, but designedly guarded against it, is a very strange assertion, for a man that has studied the new Testament; and is a flat contradiction to those numerous texts, by me already brought from thence, as well as to almost every chapter of the apostolick writings; so that it merits no farther answer.——

As to your argument, p. 38. "That all the Trinity are never mention'd together *but once*, in the
" apostolical salutations, and that the Son and Holy
" Ghost are never mention'd together without the
" Father," I cannot see that it makes any thing for your cause.

The mentioning of them *once*, is as well as if it had been done twenty times; and shews, that they are *equally concern'd* in man's salvation. And what will you say to the Father's being *never* mention'd *alone*, so much as once, in any of these salutations; but what of that? shall we from hence infer, that he is not equally concern'd with the Son, and Holy Ghost, in our redemption? surely no: and if the Son and

Holy Ghost are mention'd together with the Father *but once* (*viz.*) 2 Cor. xiii. 14. — Yet I crave leave to observe, that in *all* the epistles under mention'd, that were wrote mostly to whole churches, the Apostle mentions *only* the Lord Jesus Christ in his supplications, without naming the Father at all (*viz.*) *The grace of our Lord Jesus Christ be with you*, Rom. xvi. 20. *And with your spirit*, ver. 24. — *The Lord Jesus Christ be with thy spirit*, 2 Tim. iv. 22. — *The grace of our Lord Jesus Christ be with your spirit*, Phil. ver. 25. — And (*which is exceedingly remarkable*) says the Apostle, *this is my token in every epistle: So I WRITE. The grace of our Lord Jesus Christ—be with you all, Amen*, 2 Thes. iii. 17, 18. — Here Christ stands *alone*, as a giver of grace, and is pray'd to, as one able to do it; and the Apostle is so pleas'd with it, that he concludes his epistles with it, and makes it a *characteristick*, whereby the epistles might be known to be his. — What! pray to a creature! and wish the grace of a creature to the souls of men! surely no man will say that a creature is able to confer grace. — However, altho' Christ *only* is nam'd, and not the Father, nor Spirit, yet they are not *excluded*, but *included*; as they were when they were *not named* in that form of baptism, where the ordinance was *only* perform'd, in the *name of the Lord Jesus*, Acts viii. 16. xix. 5. — Altho' by the original institution it was to be done in the name of Father, Son, and Holy Ghost, Mat. xxviii. 19. — But whatever is done in the name of one, is inclusive of the *whole*. For the Father is the *God of grace*, 1 Pet. v. 10. And the Holy Ghost is the *Spirit of grace*, Heb. x. 29. And grace and truth came by Jesus Christ.

And it is well worth our notice, the glory that is given ot Christ, in the doxologies, without naming the Father, or Holy Spirit at all; as well as in the *supplications* above taken notice of; and which the inspir'd

inspir'd Apostle dare not have given, had not Christ been God. But he is the Lord of glory, and therefore, we must give glory and praise to him——

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to whom be glory, both now, and for ever, Amen, 2 Pet. iii. 18. Again, *Unto him that loved us, and washed us from our sins, in his own blood (and that is our blessed Saviour) to whom be glory and dominion, &c. Rev. i. 5, 6.* And also, *Heb. xiii. 21.—Thro' Jesus Christ, to whom be glory for ever and ever, Amen, &c.*

And altho' he is mention'd *alone* in the general salutations abovenamed, yet in other places he is joined with the Father.——*Grace be to you, and peace from God our Father, and from the Lord Jesus Christ, Col. i. 2.*——*Now God himself, and our Father, and the Lord Jesus Christ, direct our way unto you, 1 Thes. iii. 11.* But if Jesus Christ was a meer creature, how came the Apostle to pray that he (*equally with the Father*) would direct his way to *Thessalonica*? surely the Father *alone* was sufficient to do *that*, without being join'd with a creature.

But somewhat, as worthy of notice just now, comes into my thoughts, where Christ is join'd with the Father and named *BEFORE him*. Now *our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation, and good hope, thro' grace, comfort your hearts, and establish you in every good word and work, 2 Thes. ii. 16.* Now, not to pretend any advantage from Jesus Christ's being named *before the Father*; I must observe, however, that he is *equally prayed unto with the Father*, to comfort the hearts of the *Thessalonians*, and to establish them in every good word and work; and I must appeal to your self, and to the common sense of all protestants, whether any creature in heaven (as Christ then was) can hear any prayer that is made upon the earth, or if they could, whether

ther any such creature can give to any others, *everlasting consolation, and good hope, thro' grace—comfort their hearts, and establish them in every good word and work?* if not, Christ must be God, equal with the Father, or St. Paul must be sadly mistaken in him, or be guilty of idolatry, in praying to him. I should be well pleas'd to hear what answer can be made to this; and *this*, with the rest, shews to me, that Jesus Christ is God over all, blessed for ever, *Rom. v. 9.* and that in him dwells the *fulness* of the Godhead, *bodily*; and I desire that it may be consider'd, what is intended here, by the *fulfulness* of the Godhead; and what is meant by its *dwelling* in him, *bodily*: these things are worthy our consideration—and ought to be of very great weight, in regulating our conduct towards him.

In p. 43. you say, “the question is, what we are
 “ to understand by the word *begotten*. And p. 43.
 “ *Adam* is call'd the *Son of God*, on account of his
 “ creation, *Luke iii. 38.* And saints are call'd *so*,
 “ on account of their sanctification, *Rom. viii. 13,*
 “ *14.*” All this I allow is true; but what does
 this relate to Christ? who is the *only begotten* of
 the Father? that is, *so begotten*, as no other ever
 was; which cannot be, either by creation, as *Adam*
 was, nor by sanctification, as the saints are; for then
 he could not be the *only begotten*; therefore, he must
 be of his Father's nature or essence, eternally, and
 incomprehensibly begotten by him, and *necessarily*
 proceeding from him, so as to be the express image
 of his person. But you say, p. 44. “That he was
 “ the *begotten Son*, as he was *created* by the Father,
 “ and the *only begotten*, as he was the first-born, and
 “ is the most excellent of all God's creatures.” This
 is very surprizing indeed! that to *beget*, and to *create*,
 are synonymous terms, or words, of the like import;
 as (you say) are *only begotten*, and *first-born*: but,
 surely, you will not insist upon these assertions, for
 according to the first, *Adam* was as much the begot-
 ten

ten Son of God, as *he*; and according to the *second*, the eldest son, or first-born of every man, must be his *only begotten* son; which would scarcely be allow'd for good sense, before any man of common understanding; and it is amazing, that a Gentleman of your penetration should affirm any such thing, and without the least proof to uphold it too!

The Apostle says, of believers, that *they* are the *sons of God*, who have receiv'd the spirit of *adoption*, Rom. viii. 14, 15. But in ver. 32. he calls Christ, *God's own Son*; so as no other is, or can be; not by creation or adoption, as angels and believers are, but by eternal generation, or emanation from him; not *meerly* by an act of his will, but by *a necessity of nature*, such as consists with such an act of his will, as *that* whereby he *necessarily* loves himself. — *All things* were *made* by him, and therefore he cannot be a creature, unless we will suppose that he made himself; or that he was *no part*, of the *all things*, there spoken of.

When St. *John* tells us, *Job. i. 1.* that the *Word* was *God*, he also calls him the *only begotten* of the Father, ver. 14. So that according to this Apostle, Christ was *so* the *only Begotten* of the Father, that he was *very God*; so that we need not go far, or be at any loss to know, what is meant by his being call'd the *only begotten* Son of God.

It is pretty strange what you say, p. 45. "That
" in those parts of the new Testament where the Son
" is mention'd with the greatest pomp and solemnity
" of expression, there is *always* something added,
" that plainly shews him to be a Creature? and particularly,
" you quote *Heb. i.* and *Job. i.*" — I must confess, that had I been to prove *your point*, those two chapters should have been the last thought of by me for that purpose. As to the first of *Hebrews*, it is there said of Christ, *That he is heir of all things; that he made the worlds* — *that he is the brightness*

brightness of his Father's glory, and the express image of his Person—that he upholds all things by the word of his power. That by himself he purged our sins—that he is God's Son—and by the Father, called God—that he laid the foundations of the earth, and the heavens are the work of his hands, &c. Now these are expressions too high to be applied to any creature; and if Christ was not God, they were no way applicable to him: nor could it answer any good purpose, to set off a *meer creature*, with all this pomp: what glory did it bring to God? or what good unto the souls of men? but on the contrary, led them into mistakes, of *fatal consequence*.—The worlds were made in six days; and this chapter tells us, that they were made by the Son: now if he is not God, I am bold to affirm, he *could not do it*, not only in six days, but not in six years, let his delegated power be what it will; for if he is a creature, he must act as a creature, and can be but in *one place*, and be making but *one thing* at once.—Now there being so many thousands of millions of creatures, in the animal, vegetable, and mineral world *only*, a meer creature is so far from being capable to create them in *six days*, that it is impossible for him, particularly to *name* them, in that space; and altho' *Christ* is here said to create the heavens and earth, yet in other parts of holy Writ, it is said, *God* created them; both which must be true, or the Scriptures false; and if true, then Christ is God, and your position overthrown.

But you lay great stress upon ver. 4, 9. “in this chapter: the one of which says, he was *made* better than the angels; and the other, *God*, even *thy God*, hath anointed thee with the oil of gladness above thy fellows.

As to the word *made*, it no more signifies being *created*, than the other text, which you lay such stress upon, *John* i. 14. where it is said, the *Word* was *made* flesh: where the meaning can with no sense be, that

the Word was *turn'd* into flesh, but only *united* to it. He is *made* better than the Angels, as he is *made* unto us, wisdom, righteousness, sanctification, and redemption. And as to these words, *God even thy God*, we know it, and the Scripture calls him the *God* and *Father* of our Lord Jesus Christ: that is, his *God*, as *man*, and his *Father*, as he is his only begotten Son, by an eternal generation: he is *so*, the *God* and *Father* of Christ, as that Christ and the *Father* are one; and he (as well as the *Father*) is over all, *God*, blessed for ever.

And as to *John* i. nothing in all the Scriptures is more directly against you, and therefore, it is very *wonderful*, that you so much as name it, to prove Christ to be a creature.—*In the beginning was the Word, the Word was with God, and the Word was God!* with much more lofty language to the same purpose, methinks, is enough to convince us, of the *proper Deity* of the Son of God, if there was nothing more in all the Bible.

Sir, If you had such plain texts, as these, to support your cause, you might, with very *good reason*, say, as you now do *without any*, p. 49. “That there
“ is no need of nice criticisms, school-distinctions,
“ or turns of wit, to strain and *wire-draw* words,
“ contrary to their plain, and obvious meaning.”—
No; *In the beginning was the Word, and the Word was with God, and the Word was God*, are such very plain expressions, that, it is amazing, any man can mistake their meaning!

And it is very extraordinary, what you affirm in p. 52. (*viz.*) “That if the Son was *very God*, equal
“ with the Father, and of the same substance, he
“ could not have left his Father's glory, nor in any
“ sense have humbled himself, nor suffer'd;” whereas, no body ever pretended that his *Deity did*, or *could suffer*: it was the human nature *only* that was capable of that; but it was the *Deity's* being united

to it, that gave a *value* to such sufferings; and altho' he was on earth, the Deity was not separated, or divided into parts, for that is impossible; but he was in heaven, and upon the earth, at the same instant, *John* iii. 13. for he was *God*, and God is every where present alike, and that Christ is so, I think, is fully prov'd in these pages.

In p. 40. you infer the Son's inferiority to the Father; "Because, he says, my Father is greater than I, *John* xiv. 28. And that he is not omniscient, "and, consequently, not equal with the Father, "because he confesseth himself ignorant of the day "of judgment, *Mark* xiii. 32.

According to our conceptions, or ideas of things (*viz.*) considering the Father, *meerly* as the Father, and the Son, *meerly* as the Son, as we generally conceive of a Father and Son; the Son, *as the Son*, is inferior to the Father, *as a Father*. Tho' how far those relations in the Divine Nature imply it, no man can tell; and considering Christ in his office capacity, as Mediator, he is certainly inferior, but considering the Son, as *God by nature*, he is equal to, and *as great*, as the Father; because, the nature or essence of *both* is *the same* (as has been made very evident) being God over all, blessed for evermore, and one with the Father: and it is wholly impossible that the *fulness* of the Godhead, which the heaven of heavens cannot contain, should dwell *bodily*, in any being, that is not God by nature; a nutshel may as soon contain the ocean, or a camel pass thro' the eye of a needle; and it is the not considering Christ, in his two natures (as I at first observ'd) that is the cause of all the mistakes about his person. *But the Scriptures cannot be broken*: and you might, if you had pleas'd, have observ'd also, that he said he could do *nothing* of himself, (*John* v. 19.)—or *apart from the Father*, because their essence is the same, and so could not be divided in operation, but acted jointly in all things;

things; the Divine Nature being the principle of operation in *both*; and therefore whatever one person doth, the other may be said to do likewise—that is, when he is spoken of as God; for in his human nature, whilst on earth, he was subject to all sinless infirmities of life, and even to death itself, as well as other men; for his human nature is finite, and limited, even *now* in heaven, whilst his essential presence, as God, fills all places.

Sometimes the things which he did, in one nature, are ascrib'd to him, when he is spoken of in another: so it is said, that he, as God, purchased the church with his own blood, *Acts* xx. 28. when it was only his human nature that had blood to shed,——

And I beg you to observe, that in that text so often by me quoted, *Heb.* i. 3. where he is call'd the brightness of his *Father's* glory, and the express image of *his* person——he is not call'd the brightness of the *Godhead's* glory, nor the express image of the *Godhead*; for such an expression might seem to import, that he is something *different from* the *Godhead*; but being express'd as it is, it shews, that he is distinct in *personality*, and yet the *very same* in essence with the Father.

And as to that text, *Mark* xiii. 32. where he declares his ignorance of the day and hour, when the day of judgment should be, notwithstanding you are pleas'd to call it *a mean shift, and trifling evasion*, to say, that this is spoken of his human nature, exclusive of the Divine, I must however say, it is true; for how is he else said to know *all things*, *John* xxi. 17. that is, he knew all things as God, but was ignorant of this thing, *as man*. But if he was ignorant of it, in *both* his natures, he did not know *all things*, and so what *Peter* said of him, in this text, *was false*; which I suppose you will not affirm.——I say, with the Scriptures, that he knew *all things*——and if notwithstanding you will say that, in neither of his na-

tures, he knew the exact time of the day of judgment, it will be a laudable work in you to reconcile these two texts, without unnatural force; for he that *knows all things*, must as *necessarily* be God, as he that *made all things*, which the Apostle tells us, is true, *Heb. iii. 4.* — as is before observ'd.

You take much pains from p. 55. to p. 62. to prove the Holy Ghost to be a *creature*, tho' with degrees of excellency superior to other creatures.

To which I answer, in the words of a great Apostle: *But Peter said, Ananias, why hath Satan fill'd thy heart, to lie unto the Holy Ghost?—Thou hast not lied unto man, but unto God,* Acts v. 3, 4. from whence it is very evident, that he that lies to the Holy Ghost (or sins against him) lies *unto* (or sins against) God; which would be a very great absurdity and untruth, to affirm, if he was not essentially God.

And if he is a creature, he is not only such a *creature* as may be sinn'd against, but the sin is of *such a nature*, as it shall never be forgiven, neither in this world, nor in that to come, *Mat. xii. 31, 32.* And this we are assured of by our blessed Saviour, who is truth itself. —

How! is all manner of sin, against both Father and Son, pardonable, and yet the sin against a *meer creature*, never to be forgiven? — this is worthy a serious thought!

If he is a creature, he is such a one, as searcheth and knoweth the deep things of God, *1 Cor. ii. 10, 11.* That helpeth our infirmities (*all believers every where at once*) with groanings that cannot be utter'd, *Rom. viii. 26.* — And that bears witness with our spirits, that we are the children of God, ver. 16. — He is never said to be created, or made, or produced; but as the Son was the only begotten of the Father, so *he* proceedeth from him in an unconceivable, or incomprehensible manner, *John xv. 26.* — He is such a creature, (if he be one,) as is eternal, *Heb.*

ix. 14. — — And we have no account that he ever began to be, or that the Father was ever without him, or that he is at all oblig'd to the Father, or Son, for his existence.—He is such a creature, as altho' spoken of, as *sent* by the Father and Son, yet is never spoken of as receiving any command from them, or as acting in obedience to them. Indeed, Christ consider'd in his office, capacity, and in his human nature, is said to receive a command from his Father, *John* x. 18.—But no such thing is ever said of the Spirit. Christ because of his inferior nature, personally united to the divine, was capable to become God's servant; but the Holy Ghost being *meerly* a Divine Person, and having no inferior nature, was incapable of receiving any commands, or of paying any obedience; and as to its being said that the Father will send the Spirit in Christ's name, it can only mean the Spirit's coming, in the *virtue* of Christ's death, on which his coming alone depends.

If he is a creature, he is never spoken of as receiving ability from God, nor of being accountable to him,——God is never said once to be *his* God; nor does the Spirit ever call him *my* God.—To be born of God, *John* i. 13. is to be born of the Spirit, *John* iii. 5, 6, 8.—He is never said to be govern'd by God, or subject to his dominion, as all creatures are, and cannot but be.—Again, except a man be born of *him*, he *cannot enter* into the kingdom of God, *John* iii. 5. We can no more be sav'd without his work, than without the Father, and Son: ——the election of the one, or redemption of the other, can have no effect, without the application of the Holy Ghost.

Again, if he is a creature, he is such a one, that never perform'd any act of worship to the Father, nor applied to God, in prayer, or praise; and if he is neither one that pays, nor receives worship, what sort of an independent being must he be?

He is the Spirit of truth, which the world cannot receive,

receive, *John* xiv. 17. But if he was a creature, what should hinder the world's receiving of him? —and as he is the Spirit of truth, and leads into all truth, and can teach us nothing else, can we suppose, that he would suffer the many millions, that daily worship him as God, to receive *such* erroneous notions, and entertain such blasphemous conceptions concerning himself, for so many hundred years together, and never once undeceive them?

And farther, if he is a creature, he is such a one, as is the author of the Bible. Holy men of old spoke, and wrote, as they were moved by the Holy Ghost: he did not come to them, with a *Thus saith the Lord*, as if he was a delegate; but he spoke his own words to them, and they deliver'd them to the people, with those very words, as commission'd directly from him *only*.

If he is a creature, how is it possible that he should be every where present, both in heaven, and on earth, and in every true believer's heart at once? how can he be the uniting Spirit, between Christ the vital head in heaven, and all his living members on earth? he cannot be in Christ, and them, without a division of himself, (as he must, if he is in them at all) if he is a creature.

And now, Sir, I am perswaded, that what I have said in these few pages, both from *plain Scripture*, and arguments deduced from thence, does undeniably prove the proper Deity of the Son, and Holy Ghost, to every man, that is *not resolved*, that *nothing* shall convince him. I am but a weak instrument, and have not made this controversy my study, neither have I leisure for such things; but, I hope, I have said nothing here, inconsistent with that respect I owe you, though much short of what I could have said, but was loth to enlarge, because of tiring your patience too much.

And now, as to what you have said in this controversy; how it will be accounted of, *another day*, I cannot

cannot tell, but to me it carries nothing of conviction; I am only sorry, that your pen is not employed in a *better cause*, which you must certainly defend exceeding well, that can say so much for a *bad one*; tho' your proposition (in my judgment, had been as well defended, if some *severe, biting expressions* (*not to call them by a harder name*) had been omitted. And particularly in p. 68. where speaking of the Trinity, you say—*That there are, one, two, and three, and yet, HIGH PRESTO! there are not three, but one, in the same respect, that there were three before.*—I shall not take liberty to animadvert upon this uncommon *flight*, but leave it to your second thoughts, and calmer review.—And now, I hope, it will plainly appear, whether you or I have prov'd what we undertook to do, and whether your proposition, or mine, is agreeable.—“*to the general course of the christian revelation, p. 62, 63. and which of our deductions from Scripture, are contrary to any doctrine expressly reveal'd there*—I could make a recapitulation of what is contain'd in these sheets; and farther add, in particular, that no *meer creature, was, or could be qualified, to be a fit Mediator, between an offended God, and fallen, sinful man; but that it was absolutely necessary, therefore, for this Mediator, to be both God and Man, with many other additions of very great importance, and which would yet more and more establish my proposition; but that I might not, too much, tire your patience, I forbear.*

And now for a close, let us consider (each for himself) what will be the case, with us, at the Great Assize, whichsoever of us shall then be pronounc'd *erroneous* in the subject of this *important controversy*.

At that *awful day*, Jesus Christ will be our judge; and if *your* proposition be *true*, I have honour'd him more than was commanded; but if *mine* be *true*, you have *dishonour'd* him very much, by casting him
that

that was God, upon the level with a creature; and instead of honouring him as you do the Father, you deny him any religious honour, which you at any time give to the Father; and then I am very sure, that your's is the *most dangerous* side of the question. For suppose I honour him more than is really commanded; it is at most but a work of supererrogation, and following the letter of those plain texts of Scripture, which are the statute law of heaven? and so I am under an *invincible* (and therefore a justifiable) necessity of believing on him, as I do; having no other law to direct me, I must necessarily believe, as that appears to direct me, in the very *plain letter* of it; and the judge of all the earth cannot but do right, and will never condemn me, for giving him the same honour which I give to the Father, when I have his own direction for it; and that in words so very express, that if I must not take the texts relating to it, in their literal sense, I never know what meaning, or sense, to put upon any text whatever; nor *which* to take in a *literal*, and which in a *metaphorical sense*; for, as where there is no law, there is no transgression; so where there is a law, it can be no transgression, to take its meaning from the plain letter of it: and where there is no transgression, there can be no condemnation; so that if there was a possibility of my being mistaken herein, my eternal estate must be safe, provided my works justify my faith, and when weigh'd in the balance, are not found wanting; for I do not suppose that this faith *alone* will carry me to heaven.

And if my Saviour should then ask me, *Who dost thou say that I am?* and I should answer, with *Thomas, my Lord and my God*: and he should condescend to demand upon what grounds I build that faith? I might with great humility and adoration reply, that the sacred Scriptures *informed me so*; and say, Lord, I not only find *there*, that thou didst lay the foundations

tions of the earth, and the heavens are the work of thy hands, and that thou didst also create principalities, and powers, and that *all things* were not only created *by thee*, but *for thee*, and by thee all things consist: that all the Angels are commanded to worship thee; and, I find, that I am commanded to honour thee, even as I honour the Father, which honour cannot be paid thee, but by prayer, adoration, and praise, which is due to God *only*, that the writings of all thy Apostles, and Evangelists, witness to thy Divinity, and declare, that not only thou art the image of the invisible God, but that thou art God over all, blessed for ever, the *Alpha* and *Omega*, the Almighty: that in thee dwells the fulness of the Godhead bodily, and that the Father and thou art one: and since thou didst not think it any robbery to be equal with God, how durst I, a poor, sinful worm, think thee *not equal*, or rob thee of the Deity? and *therefore* I have worship'd thee, as my Lord and God. And besides, I find also from the sacred records, that thou searchest the heart, art omniscient, omnipresent, omnipotent, and whatsoever the Father doth, (*without exception*) that dost thou likewise; and that he that hath seen thee, hath seen the Father also, and that thou art the great God, the true God, and eternal life &c. —

And suppose now, that such interrogatories and answers were really certain to occur at that day (as who knows but they may? for we find a dialogue of another sort will, *Mat. xxv.*) And supposing that I have been mistaken in the meaning of the abovesaid (and such other) texts (which, if we are sure of the plain meaning of any words, is utterly impossible, or if these are not part of the Sacred Canon, we never can be certain of any being *so*) I say, supposing *all this*, yet having no other rule for my faith, I shall not be condemn'd for not reading the text *backwards*, or taking it in a sense, *directly contrary* to its very let-

ter; but shall be *equally as safe*, as those that have another *creed*.

And farther, supposing on the other side, that the Judge should demand of one of a contrary faith, what dost *thou* say that I am? ——— and he should answer, A CREATURE. And suppose it should be farther demanded, *why he so believed?* when the texts just now named, and a multitude of others, evince the contrary, in the most plain expressions? and suppose, he should say, *because, "that to him to suppose that the divine and human nature was so united, as to constitute one person, and yet remain two distinct natures, was a doctrine that had no foundation in natural religion, and is either downright nonsense, and unintelligible, or directly contrary to the common sense of mankind, p. 70."* And therefore, the texts abovenamed, and all others, of the like import, are either *interpolated, wrong translated, or will bear a quite different sense?* and that there are other texts that speak of him only as a Creature, &c.

I say, suppose the case should *so* happen, and that notwithstanding, Jesus Christ should be really *God and man*, as we have asserted, and do assert, how must such a person be confounded? how will he tremble before his judge, and his God? ——— will there be no difference? or will the righteous Judge make none between the reasons given by the one, and the other, for their faith? the Scriptures are so plain in this point, that he that runs may read them, and he that is willing to bring corrupt reasoning to obedience of faith, and revelation, may easily understand them: therefore, to plead ignorance before our Judge, or farther to alledge, that *this part* of the sacred records, were doubted of in *such a century*; and that in *such an age*, *such a text*, or *such a part*, was not own'd by *such a Father*, or not found in *such an ancient copy*, &c. I say, such pretences will be a too thin fig-leaf-covering, for infidelity.

We

— We have the sure word of prophecy, *to which we are to take heed.* The Gospel of Jesus Christ is what we shall be judged by another day, when human reasoning will be struck dumb. Then may Christ very justly say, as in *John* v. 39, 40, 41. to all such as denied his Divinity, why did you not search and believe the Scriptures, in order to eternal life, *for those are they which testified of me? But ye would not come unto me, that ye might have life, for whom the Father hath sent (and who is one with him) ye believed not.*

The Scriptures are very plain relating to Jesus Christ, and we are not directed to *comprehend*, nor *dispute*, but *believe*. I will not take upon me to *prejudge*, nor to say, how far the mercies of Christ may extend to such criminals, at *that dreadful day*. But I desire not to be one of that number.

And to sum up all, this will be the case at that day; he that *now* believes in him, *as God*, if he should be *then mistaken* (as to that point) will (as to his eternal state) *be secure*, when he that *now* denies his Divinity, if at that day *he* should be mistaken! ——— What shall I say? ——— the best that I can think, is, that his state is very *doubtful* and *bazardous*, if not deplorable and desperate.

And it is worthy of notice, that we are to be saved by grace, thro' faith: but faith depends not on an *empty name*, but hath respect to the *nature* of the person believ'd in: no man can be said to believe in God, that knows nothing of his nature, or denies his operations and attributes; nor can any man be said to believe in Christ, that denies him to be *Immanuel*, or *God man*, in one person; for in denying *that*, he denies his person, and removes the true object of the Christian faith, and introduceth another: and as none will say, but that he that denies the essential perfections of God, denies God himself; so it will follow, that he that denies the Deity of Christ, de-

nies Christ himself.——As for example, suppose any one should be so mad as to deny, that God is *holy*, in so doing, he denieth him to be God, because holiness is essential to his nature: so in like manner, he that chooses a Christ, that is not God, and man, chooses such a one, as is not the Christ of God; for *his* Christ is the *Word*, which in the beginning was with God, and *was* God, and, in time, took flesh, and dwelt amongst us; but the other is a *meer creature*, of man's own making, and devising, which the Scriptures of truth know nothing of.

And now, Sir, I shall leave all to your serious consideration, desiring you will please to remember your promise made to me, before I began this task (*viz.*) that you would take no offence at what I should say; and hope, I have not said any thing that is unbecoming me to write, or you to hear, but have, thro' the whole kept clear of all things that border upon indecency, or ill manners, and have, to my power, treated you as a Gentleman, a Christian, and a Friend; and, shall conclude, with two texts of Scripture, worthy your remembrance.

(1.) He that believeth on him, *is not* condemn'd: but he that *believeth not*, is condemn'd already, *because* he hath *not believ'd*, on the name, of the *only begotten* Son of God, *John* iii. 18.

(2.) These things are written, that ye might believe, that Jesus is *the Christ, the Son of God*, and that believing on him, ye may have life thro' his name, *John* xx. 31.

P O S T S C R I P T,

S I R,

IF ever you should condescend so far, as to give me your opinion, of my arguments, I desire an answer to this Query, (*viz.*) If Jesus Christ be only

a Creature, why have we not plain texts of Scripture to tell us so? or to what end or purpose are all those pompous expressions in the Scriptures, that declare him to be God? or why are they not laid down with some limitation, in the very texts themselves?—these things had been very easily done, to avoid our mistakes, in so very essential a matter, had he been a Creature, and no more, &c.——

And, methinks, there is one text, which, altho' very little taken notice of, is of very great weight. It is in *Isa.* liii. 8. and directly applied to *Jesus Christ*, in *Acts* viii. 33. the words are, *Who shall declare his generation?* the *interrogation*, implies the *strongest negative*. Who shall? that is, *none can*.——We know his generation, both by *Joseph* and *Mary*; and therefore, if he had no generation, but what he derived from *them*, this question was exceedingly impertinent, and would be to ask that, as a very difficult matter, that was in its own nature so easy, that every man might know it. The asking, *who shall declare it*, therefore, is, as if the text had positively affirmed, that the thing was *impossible*; and it could no way be *impossible*, if he was *only* man; but it was utterly *impossible* (no man could declare it) *as he was God*. It is like that question in *Job*, already quoted, *canst thou by searching find out God?* no! the thing is *impossible*. So here, *who shall declare his generation?* none can. They are both *alike impossible*, and the *impossibility* of the last is, *because he is God*; and so refers to the first, who *cannot* be found out by searching, *because he is God* over all, blessed for evermore, *Immanuel*, God with us, or God in our nature, whose *eternal generation* none can declare, any more than the Father's, because he and the Father are one. And lastly, we shall do well to remember, that the Scriptures tell us that in the latter times, some shall depart from the faith, *1 Tim.* iv. 1. And that there shall be false teachers, who shall bring in *damnable heresies*,

refies, even denying the Lord that bought them, 2 *John* ii. 1. Now what can be such a departing from the faith, as to deny the Lord that bought them? and what can that denial be, but denying his *Deity*? for was that denial to be a renouncing Christianity, it could not be call'd *heresy*, but *apostacy*: and therefore to depart from the faith, in the sense of the Scripture, is to deny Christ to be God, or those texts are inconclusive; for no man can *properly* be said to depart from the faith of Christ, that does not either deny his Divinity, or renounce Christianity; and so by one of them, deny the Lord that bought him. Where the term *heresy* is us'd, it necessarily supposeth a christian church; and in such a church, what is departing from the faith, and what is denying the Lord that bought us, if denying him to be God, *is not*; you will please at your leisure seriously to consider these things; and to remember, *That whosoever denieth the Son, hath not the Father*; 1 *John* ii. 23. And *he that believeth not the Son—the wrath of God abideth on him*, *John* iii. 26. Which are texts well worth every Christian's *serious consideration*; and since you deny, both his *Deity*, and his imputed righteousness, I beseech you, how do you expect to be sav'd by him? if by him, in what manner? if not by him, how is he a Saviour? or to what end, or purpose, did he come into the world?

L E T T E R the II^d.

S I R,

YOUR letter and pamphlet came safe, as also that other, from your bookseller; by which, your zeal for my information is very conspicuous, and demands my thanks. The authors of those pamphlets, I know not, but, as St. Paul said in another case, so I say of them, *Whatsoever they are, it maketh nothing to me, for they who seemed to be somewhat, added nothing to me, when I conversed with them*, Gal. ii. 6. I am for the old rule, to the law, and to the testimony; and if they speak not according to this word, it is because there is no light in them, *Isa.* viii. 20. and therefore I disown them.

It was said of the Gospel state, that it shall be so plain to be understood, that way-faring men, tho' fools, shall not err therein, *Isa.* xxxv. 8. But how can this be true, if when plain texts are offer'd to our view, and hundreds of them witnessing to the same truth, we must understand them in a quite different sense, than what they express? does the Almighty lay snares for us? or are not all his ways just and equal? but it seems very surprizing, that first you challenge me to prove my proposition by Scripture, and then, when I have done it, you say, if it could be fairly prov'd from thence, you should look upon the new Testament as an imposture, and reject it as such.

such. And I cannot help saying (with all due respect to your person) as the Apostle does to the *Galatians*, Chap. i. 6. *I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel.* But whether an Angel, or men, endeavour thus to pervert us, the Apostle, (ver. 8, 9.) bestows a *double malediction* upon them, and says, twice over, **LET THEM BE ACCURSED.** And, Sir, that Gospel, that declares Jesus Christ to be only a Creature, is not that Gospel which St. *Paul* preach'd, and which I believe, who own him to be God, of *the same essence with the Father.* Your Gospel, and your Christ, and my Gospel, and my Christ, are quite different, and can be no way reconciled: God over all, and God by institution, cannot be the same: God by nature, and God by office, or creation, are not the same God.

You tell me, in your letter, that my proposition directly overthrows the first principle of natural religion (that there is but one God) which I must crave leave to deny; and say, however, with the Apostle aforementioned, 2 *Cor.* iv. 5. that my faith does not stand in the wisdom of men [what they think right, or how they reason] but in the power of God; what he is reveal'd to be, and what he has declar'd, he is.

—— I know that this is not speaking, according to the wisdom, or way of arguing, of those that call themselves the wise men of this world, for it is the wisdom of God, in a mystery. But I desire to argue, as one that is rooted, and built up in him, and establish'd in the faith, as I have been taught in the Scriptures, which we know were indited by the Holy Ghost; so that in them we must find out the mind of God, by comparing spiritual things with spiritual, 1 *Cor.* ii. 13.——

And it is very observable, that the Spirit of God did not see fit to have the Scriptures penn'd in a philosophical strain, but with great plainness of stile and

and argument, as if done on purpose, for the meanest capacity to understand, especially so far as related to the person, offices, and cross, of the Redeemer; —therefore, to pretend to prove the truth, and meaning of them, in the method, that your self, and the authors you sent me do, seems not the method design'd by the Holy Ghost, for that purpose. St. *Paul*, an inspir'd writer, and a great scholar, explodes this way, 1 *Cor.* i. 17. lest men should think, that by cunning arguments, and worldly wisdom, he went about to establish a doctrine, that could not be prov'd without them; or that by feign'd words, and fair speeches, he intended to deceive the hearts of the simple. No; he took a quite contrary method; and tells us, that the wisdom of this world, is foolishness, and that God has chosen the foolish things of this world, to confound the wise; that no flesh should glory in his presence (*viz.*) no man should have cause to say, that the mysteries of the Gospel were beholden to him, for his philosophical deductions, distinctions, &c. And if this be foolishness, he assures us, that it is so only to them that perish, 1 *Cor.* i. 18. which God forbid should be either your lot, or mine.

Again, he quotes Scripture against this way of reasoning, and says, ver. 19, 20. *For it is written, I will destroy the wisdom of the wise, and will bring to nothing, the understanding of the prudent.*

As to that pamphlet that bears the name of one CHUBB, it matters not, whether the name be fictitious or real; but his arguments weigh very little with me. What he drives at, I am well aware of; and by that way of reasoning, we may bring our selves into downright Deism, which, I think, the *Arian Scheme* naturally leads to.

And as to the pamphlet, wrote by *Philanthropus*, which your bookseller sent me, by your order, and which he says, is a full answer to my letter, it does not so much as touch upon the most of those Scrip-

tures which I produc'd. Some of them, indeed, it does, but with that unnatural stretch, and force, that, I think, he might be asham'd of: particularly the first of *John*, and the first (*viz.*) *In the beginning was the Word, and the Word was with God, and the Word was [A] God*; a shift so poor, that surely, he would never have offer'd at it, but that he had nothing better to say, and yet affirms, (as I remember) that wherever the word *Theos*, God, is us'd in the new Testament, without an article, it never means God essential; a thing so untrue, that in a multitude of texts, and in that very chapter particularly, he may find himself confuted. He allows Christ to be [a] God, but not *God*; so that there must be two, or more Gods. But, I suppose, his meaning only is, that he is a God by way of eminence, or office, but not so by nature; and so would have us do service (like the *Gentiles*) to them, that by nature, are not God; or else, would have him such a God, as Princes and Magistrates are said to be. But, Sir, if you please to mind, that when the term, *God*, is in Scripture applied to creatures, there is commonly some degrading circumstance added in the place, to exclude them from any share in the proper Godhead. *Satan* is call'd a God, but it is a God of this world. *Moses* is call'd a God, but he was only made so to *Pharaoh*, and was such a God, as spoke unadvisedly with his lips, and with whom the Lord was angry, *Deut. iv. 21.* Magistrates are call'd Gods, but they are such Gods, as die like men. Angels are call'd Gods but they are such as worship a superior Being, and such as are therefore commanded to worship the Lord Jesus Christ; but to whom of them said God, at any time, *Thou art my Son?* my own, and ONLY BEGOTTEN Son? but our Lord Jesus, is not only call'd God in a lax, or inferior sense, but, the *great God*, the *true God*, the *mighty God*, the *only wise God*,

God's

God's fellow, and God, blessed for evermore; and one, in whom the fulness of the Godhead dwells BODILY.

Which fulness, your author, *Philanthropus*, would have to mean only, that fulness which the Apostle prays, that the *Ephesians* might be filled with, *Ephes. iii. 19.* there call'd the fulness of God. But, Sir, the fulness there named, can with no propriety, or sense, mean any thing more, than a fulness of gifts, graces, and manifestations of God, which the primitive Christians then enjoy'd, and farther hop'd for. But, I conceive, that you will not call this the fulness of the *Godhead* which is never us'd to signify gifts and graces; BUT ALWAYS, the Divine Essence. We are indeed said to receive of Christ's fulness, but it is only grace, for grace, or a full measure of grace, from the fulness that is in him, which we receive, according to our capacities, as creatures; but the fulness of the *Godhead*, we are not capable to receive, nor that to be contain'd by us, nor by any other meer creature: the fulness of God, by gifts, and graces, is one thing; but the fulness of the *Godhead*, is another.

When the three children were in the fiery furnace, and the heathen king saw a fourth there, the appearance was so surprizingly glorious, and exceeding all created Beings, that he could not help saying, that his form was like to the Son of God; and when the Centurion, at the crucifixion of this Son of God, manifest in the flesh, saw what convulsions nature was in, he was forced to say, *Of a truth, this was the Son of God.* Who told those heathens, that God had a Son? or what form he had? *Nebuchadnezzar* had never seen him, nor so much as heard of him, nor was it agreeable to the heathen philosophy, that God, a pure, incomprehensible Spirit, could have a Son; and yet he could say, that this fourth appearance was like him! why did he not rather say, that the form he there saw, was like the form of one of his own

Gods? or why like the Son of God? why not rather like the form of *A* God?——Surely, this must proceed from a divine impulse, and he was under a necessity to say these things, by the powerful operation of the Spirit of God, like that false prophet *Balaam*, who was compell'd to bless, and prophesy blessings, to the children of *Israel*, when his heart intended the quite contrary. And now, Sir, by this fourth person, which *Nebuchadnezzar* call'd the Son of God, I believe, that you your self think it was really, and in truth him, that you call the very Son of God, and not his meer likeness: if you do, I argue thus; Jesus Christ being in the *form* of God himself, thought it no robbery to equalize himself with God; and then, as to be in the form of the Son of God, is to be the Son, so to be in the form of God, is to be God; for none can be said truly to be in the form of God, but he that is really God: *therefore* Jesus Christ is God, the consequence is unavoidable.

And now, as to the *Centurion*, who neither believ'd in the true God, nor in Jesus Christ, nor any thing of the Divine Œconomy in the Godhead, what mov'd him to say, *Of a truth, this was the Son of God?* Mat. xxvii. 54. except a sudden energy from the Holy Ghost, mov'd his tongue to say, what his heart did not before believe?——This was the Son of God! but how? undoubtedly *So* the Son, as to be of the same nature with the Father, or else the *Centurion's* assertion inferr'd nothing at all; for if by Son of God, he meant *that* he was so, by creation, or adoption *only*,——all mankind are so by creation, and many others as well as he, were so by adoption; therefore the *Centurion*, or the Holy Ghost by him, must intend by Son of God, *the Son of his essence*, by an eternal generation, and thereby bore witness to his eternal power, and Godhead.

If he call'd him the Son of God, only as he would any prophet, or holy man, why did he not, instead
of

of saying, of a truth, this was the Son of God, rather say, of a truth, this was a great prophet? or that a great, good, and just man, is this day fallen in *Israel*? but why must he needs say, *Truly, this was the Son of God*? how came he to think, that God had, or could have a Son? what philosophy taught him this? why did he not rather say, with those of *Lystra*, Acts xiv. 11. The Gods are come down to us in the likeness of men, and so call *him*, as they did *Paul* and *Barnabas*, *Jupiter*, or *Mercury*? or some other of the heathen Gods? but why *the Son of God*? not [a] Son of God, but emphatically, *the Son*, the only Son, the Son, that is of the same nature with the Father: *the Son of God*; not the Son of any of the heathen Gods, but the Son of the true and living God; and this the *Centurion* did not own singly, but the text says, they that were with him, did the same.

Sir, I take these things to be worthy your consideration; when heaven and earth, angels and men (and those of the heathen too) own Jesus Christ to be the Son of God, what are we, that we should deny it? cursed is man that trusteth in man, *Jer.* xvii. 5. But as to the Son—blessed are all they that put their trust in him, *Psf.* ii. 12.

Whilst men of faithless hearts, cunning heads, and fruitful fancies, laugh at revelation, and make a God of their reason, and will receive nothing, even from God himself, that they cannot accommodate to their philosophical schemes, let us receive, and trust in that sure word of prophecy, to which we are to take heed, as a light to guide us, thro' all the mazes of error and delusion. The Scriptures, we know, were penn'd by holy men, as they were mov'd by the Holy Ghost, 2 *Pet.* i. 19, 20. And we know also, that the Holy Ghost is a Spirit of truth, which he could not be, if what he has deliver'd to us for truth, in the Scriptures, were not so, without the
help

help of philosophy, or cunning arguments of men, to prove it *possible to be*.

St. *Paul* tells us, that he has not shunn'd to declare the whole counsel of God, *Acts* xx. 27. And we can desire no more. Now to know what *that* was, we must recur to what he says in his epistles, and see *there* what he has deliver'd concerning it. This, Sir, is a better way to get information and satisfaction, than from all the debates, and striving about words, amongst men, who have many devices in their hearts; but the counsel of the Lord (which St. *Paul* declares to us) *that* alone shall stand, *Prov.* xix. 21. And tho' men of learning may seem to darken this counsel, by words, without knowledge of the power, and wisdom of God, yet it shall come to nothing. And since I have named St. *Paul*, I will trace him thro' his writings, and see the mind of the Spirit, as to *this* counsel of God, which St. *Paul* has reveal'd there, and which he calls a mystery, which, from the beginning of the world, hath been hid in God, *Ephes.* iii. 9, and is yet hid from many of the wise and learned men of this world, who will not allow any mystery in godliness at all, nor any unsearchable riches in Christ. But let us a little attend to St. *Paul*, who inculcated this doctrine in all his writings; and, who says of Christ, that he is the brightness of his Father's glory, and the express image of his person, *Heb.* i. 4, 5.

Who being in the form of God, thought it no robbery to be equal with God, *Phil.* ii. 6. Can any meer Creature be in the form of an invisible God? what philosophy teacheth the doctrine?

Without controversy, great is the mystery of Godliness, God *was manifest in the flesh*, 1 *Tim.* iii. 16.

Who was made of the seed of *David*, according to *the flesh* (or according to his human nature) and declar'd to be the Son of God, with power, according

to the Spirit of holiness (*or according to his divine nature*) Rom. i. 3, 4.

He is the Lord from heaven, 1 Cor. xv. 47.

He was before all things (pray mark the expression) and *by him all things consist*, Colos. i. 17. If he was before all things, he cannot be a creature, unless a creature is nothing, or unless you will have him to be before he had a being.—*Paul*, an apostle of Jesus Christ, *not of men*, neither by MAN, but by Jesus Christ, Gal. i. 1. Pray observe! *not of men*, neither by *man*! but by—*Jesus Christ*, who is *Immanuel*, God with us, or God in our nature.

He is call'd *the great God, and our Saviour Jesus Christ*, Tit. ii. 13.

And *God over all, blessed for evermore*, Rom. ix. 5.

God's own Son, Rom. viii. 3, 32.

And altho, in a qualified sense, Angels may be call'd the Sons of God, yet to which of them said he at any time, Thou art my Son, this day have I begotten thee? Heb. i. 4, 5.

In him dwelleth all the fulness of the Godhead bodily, Col. ii. 4. (*viz.*) not symbolically as in the ark, but *essentially*.

Feed the Church of God, which He hath purchased with his own blood, Acts xx. 27, 28. He! who? that person who is God and man, and therefore had blood to shed: the sense is very plain, and unless so explain'd, is nonsense.

Without beginning of days, or end of life, Heb. vii. 3. therefore eternal.

The same yesterday, and to day, and for ever, Heb. xiii. 8. And who can declare his generation?

He dwells in his people's hearts by faith, Ephes. iii. 17.

Who are call'd the *temple of God*, 2 Cor. vi. 16.

He fills all things, Ephes. iv. 10. Can a creature do this?

He

He is able to subdue all things to himself, Phil. iii. 21.

He is the great God, Tit. ii. 13.

The true God, and eternal life.

All things were created by him, and for him, Col. i. 16, 17. and by him they all consist ——— What! all things consist by a creature?

He upholds all things by the word of his power, Heb. i. 3.

Observe! by his own power, it is not said by a power deriv'd to him from God! ——— but by his own power, independent of the Father.

He shall judge the quick and dead, 2 Tim. iv. 1.

And will manifest the counsels of the heart, 1 Cor. iv. 5. He is the image of the invisible God, Col. i. 15. and the first born of every creature; which may be more truly render'd, he was before all creatures: and then the natural result is, himself cannot be a Creature. ———

He is the Author and Finisher of our faith, Heb. xii. 2.

He was declar'd to be the Son of God, with power, Rom. i. 4.

Thy throne, O God, is for ever, and ever, Heb. i. 7. Is this language fit to be given to a creature?

He is the Lord of glory, 1 Cor. ii. 8. What! a creature Lord of glory?

Let all the Angels of God worship him, Heb. i. 6. What? worship a creature?

At his name every knee shall bow, Phil. ii. 10. What? bow to a creature?

If any man love him not, let him be Anathema, Maranatha, 1 Cor. xvi. 20.

Now the Lord of peace (Christ) himself give you peace always, by all means, 2 Thes. iii. 16.

To whom (Christ) be honour, and power, everlasting, 1 Tim. vi. 16.

Now

Now our Lord Jesus Christ himself——comfort your hearts, and establish you in every good word and work, 2 Thes. ii. 16.

Grace to you, and peace.——from the Lord Jesus Christ, Rom. i. 7.

The grace of our Lord Jesus Christ—be with your spirit, Philem. ver. 26.

And (pray observe) This is my token (says the Apostle) in every epistle: So I WRITE; The grace of our Lord Jesus Christ, be with you all, Amen, 2 Thes. iii. 17, 18.——What! the grace of a creature! why not rather the grace of God? if Jesus Christ is not God, why is he invoked to do what is proper to God only?

Sir, These are only the gleanings of the vintage; and altho' *all* the Apostles, and Evangelists, *say the same thing*, in other words, and I bring here *only* the witness of St. Paul, and that but *some* of those many texts, which give testimony to the Deity of our dear Redeemer, yet here are quotations from no less than twelve epistles of that great Apostle, who herein declares to us *the whole counsel of God*, in this important article of our faith, who also to prove this truth, brings many quotations out of the old testament, which that I may not tire your patience, I omit; but they are all upon record in his writings——to which I refer you.

Now, Sir, be pleas'd to give me leave to ask you this question (*viz.*) If Jesus Christ was not properly and truly God, to what purpose does the Apostle produce all these testimonies; and is so careful as to do it, not in *one*, but in *every one* of his epistles? and that without qualifying the words, in any one of the named texts, or saying any thing to guide us into a contrary belief?

When the same Apostle seem'd to boast of his own performances, saying, that he labour'd more
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abundantly than all the Apostles, 1 Cor. xv. 10—He explains himself, and says, *yet not I*, but the grace of God which was with me—yet when he speaks of Christ, in the most exalted strains, he never puts in any caution, to prevent our misunderstanding his words: no; not so much as once, in any of the texts before recited.

If Christ was a *meer creature*, there could be no reason to say, as the Apostle does, *without the least explanation*, that he is *God over all*, blessed for ever. It would have been much more easy for the Apostle to say, that he was a *superangelick creature*, blessed for ever, and more easy for us to believe, and which it behoved the Apostle to do (*had it been so*) to prevent our running into errors concerning him. But he says, he has us'd *great plainness of speech*, 2 Cor. iii. 12. And, surely, if what he writes is *plain*, we are to understand him, in that *plain way*, in which he expresseth himself, or else he will be to us as a *Barbarian*, and may as well speak to us in an unknown tongue.

He does not say any where, take heed, lest you misunderstand any of my phrases, or expressions, concerning Christ; which surely he would, had any of them carried a secret, or contrary meaning. But he says, *Beware, lest any man spoil you through philosophy, and vain deceit, after the rudiments of the world, and not after Christ*. And then he adds, *For in him dwells the fulness of the Godhead bodily*. Here is no caution against believing that the Godhead dwells in Christ bodily, but against *philosophy, and the rudiments of the world*, or rules of human reasoning, to prove divine truths; as if he had foreseen, that men would deny the Deity of Christ, and believe nothing that is reveal'd; but what they could *philosophically prove, or mathematically demonstrate*. But, says he, beware of such *philosophy*, for it is *vain deceit*: and take this
truth

truth upon my word, Jesus Christ is God, (*viz.*) in him dwells the Godhead bodily, and he is God over all, blessed for evermore.——

Again, he says, O Timothy,—avoid (not only) *prophane*, but *vain babblings*, and *opposition of science*, *falsely so call'd*, which some professing, have erred from the truth, 1 Tim. vi. 20, 21. Now what can this opposition of science be, but attempting to prove the mysteries of the Gospel philosophically, or by school-arguments, which when they fail, there is an opposition of science? Revelation opposeth philosophy, and philosophy opposeth *that*, which the professor, not being able to reconcile, falls from the faith; or errs from the truth, because he cannot demonstrate the mysteries of the Gospel to his reason, or reconcile them to the laws of disputation, which in this matter, are but *vain babblings*; and whether this be the real meaning of that text or not, I am sure it may be so explain'd, and with great probability too.

When St. Paul was preaching at Athens, none oppos'd him like the philosophers, who, no doubt, argued *then*, from the same principles that the *Arians* do *now*; and upon the whole, affirmed, *that he seemed to be a setter forth of strange Gods, because he preached to them, Jesus, and the resurrection*; a doctrine quite contrary to their philosophy, and indeed, to all the wisdom of the world—which is all but foolishness with God.

But why did he seem to be a setter forth of *strange Gods*? for altho' the resurrection was a *strange doctrine*, they were not so absurd as to take it for a God! and if not, who were the *strange Gods*?——why truly, it was *Jesus Christ*. But then how could he be said to be *Gods*? as to that we may observe, that altho' in the institution of baptism, Father, Son, and Spirit are named, yet afterwards we find, that diverse were baptiz'd in the name of the Lord Jesus; and

tho' Jesus is *only* there named, no doubt but it was in the name of the sacred Three, for *these Three are One*. So here, altho' it is only said that he preach'd to them Jesus, it is very probable, that he who preach'd up his divinity to all people every where, did not fail to do it here; and told them, that he was *God blessed for ever*, equal with the Father and Holy Ghost: from whence they might infer, tho' ignorantly, that he seem'd to be a setter forth of *strange Gods*, and a strange inference it was! *but such was the result of their philosophy*. Whoever truly preaches Jesus, does not preach his *bare name*, but intends thereby, his person, offices, and attributes; and as he is related to the Father on the one hand, and to fallen man on the other, so St. Paul's preaching Christ at Athens—included the whole scheme of salvation by him; and particularly, that he was God; but he must include the Father and Holy Ghost, or how could they say, he set forth *strange Gods*? it would else have been a *strange God*, in the singular, and not Gods.—— But this, I offer *only*, as a *strong probability*, and bring it to shew, that philosophy is not sufficient to prove the truth of reveal'd religion.

And to conclude, it seems altogether *impossible* that any creature could satisfy divine justice, for the sins of man: the Scriptures say, that *without shedding of blood, there is no remission of sin*, Heb. ix. 22.

And that it was not possible *for the blood of bulls and goats*, to do it, Heb. x. 4. No; nor if we should give the fruit of our Body for the sin of our soul, Mic. vi. 7. so that no *meer creature* seem'd capable of the undertaking. And it is said, that *he wonder'd that there was no intercessor*, Isa. lix. 16. Then says Christ, *Sacrifice, and offering for sin, thou wouldst not, but a body hast thou prepared me. In burnt-offering and sacrifice for sin thou hadst no pleasure. Then said I, Lo I come, to do thy will, O God*, Heb. x. 5, 6, 7.
and

and so by one offering be perfected for ever them that are sanctified. He must be God and man, to be a fit Mediator between God and man; no other could be a fit *days-man*, to lay his hand upon *both*, but he that partook of both natures.

And thus, Sir, I have finish'd what I intended, and beg you would seriously consider it; for by both the books you sent me, the tenth part of my former letter is not answer'd, and where it is at all attempted, it is very little to the purpose, so that my arguments remain unshaken; and had I your leave, I know not but I should venture to refer the dispute, to better judges than my self.

I have dipt more into the controversy than ever I design'd, and from my best enquiry, the result is, to follow good St. Paul's advice, Col. ii. 6. *As I have receiv'd Christ Jesus, to walk in him*; and if I perish, I shall say, as Joab did, when he laid hold of the horns of the altar, *I will dye here*. Whilst I live, I shall contend for that faith, that was once deliver'd to the saints, and not deny the Deity of my Saviour; and when I dye, I purpose, by *divine grace*, to commit my soul into his *blessed hands*; let others, who think their works sufficient to save them, trust in them, for that purpose, I know that *mine* are but as dung; and my own——righteousness as filthy rags: the most perfect saint is but an unprofitable servant, and has nothing to boast of, but his salvation must be of *grace*.——I hope I know in whom I have believed, and desire to be found in him (both at death and judgment) not having on my own righteousness, which is of the law, but that which is thro' the faith of Christ; the righteousness which is of God by faith, Phil. iii. 9.

And now, Sir, pardon me, if I say, that I fear you study only *one side of the argument*: for I think assuredly, that it is utterly *impossible* for a man to be

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an *Arian*, that gives himself liberty to read what has been wrote against it with an unprejudiced mind. I mean, if he would take the Scriptures for his guide, and not try by his *philosophy*, whether those be true or not: for as riches, on the *one hand*, make it so very hard for a man to enter into heaven, so worldly wisdom, human learning, and philosophical reasoning—I fear, often do it, on the *other*. Have any of the rulers, or of the Pharisees believed on him? those wise and learned men? why no truly; for not many rich or noble, are either effectually call'd, or do savingly believe; it is the poor of this world, and the unlearned (generally speaking) that are rich in faith, and heirs of the promise of eternal life. Whilst those, that will try their faith *by*, and subject it to their reason, are often justly stript of their faith, to sacrifice to their reason, and judicially blinded and harden'd against all revelation. But, Sir, I hope better things of you, *alibo' I thus speak*; and should think my self exceeding happy, if my *dim candle* could afford you any *light*. But we have the voice of *Moses*, and the prophets, of Christ and his Apostles, and of God the Father himself, to guide us, not only into *this*, but into *every other truth*. Let us hear them, and attend to the mind of that Spirit that speaks in the Scriptures to us, who is a Spirit of truth: and if we will not hear his voice there, neither would we, if one arose from the dead for our conviction; but if in an humble manner we desire his direction, he will not fail to guide us into all truth. But he has nothing to do with the *self-sufficient man*; *it is the meek only that he guides in his way*. And let us remember that we may as well make *shipwreck of faith*, as of a good conscience, and perish within sight of the promised land: as if some obstinate mariners, who have plain rules to steer by, yet should reject them, and call East, West; and North, South; pretending that
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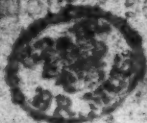
some learned navigators had so interpreted the compass, and that the original signified *either*; and therefore, contrary to *plain* directions, and all rules of pilotage, should *most philosophically* split their vessel amongst the rocks and sands: *even such* (to me) is the case of those Gentlemen, who take such *wonderful pains* to pervert the plain text, and are so *very solicitous*, to depreciate the merits, and deny the Divinity of the Son of God, the Saviour of the world.



F I N I S.



of the sun of life, the light of the world.



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